Vol. XV. No. 57 March 1926

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REPORT OF THE DIRECTORS

OF

THE HIBERNIAN BANK LIMITED

Submitted to the Shareholders at their Ordinary General Meeting held on Monday, the 25th day of January, 1926.

The Directors submit to the Shareholders the annexed Balance Sheet as at 31st December, 1925, with relative Profit and Loss Account for the Half-year to that date, and a copy of the Auditor's Report thereon.

After providing for rebate on bills, interest on deposits, bad and doubtful debts and contingencies, the net profits for the half-year amount to ...	£52,613	3	9
To which has to be added:—			
Balance of undivided profits from last Account	16,758	15	11
	£69,371	19	8
The Directors have transferred to the Reserve Fund the sum of ...	£15,000	0	0
And they recommend that the balance be applied as follows, viz.:—			
In payment of a dividend for the half-year at the rate of Ten per cent. per annum free of Income Tax	25,000	0	0
To Income Tax Suspense Account	5,037	10	0
In reduction of Bank Premises Account	5,000	0	0
To next Account	19,334	9	8
	£69,371	19	8

The Reserve Fund now stands at £590,000.

The Directors retiring by rotation are MR. CHARLES ERNEST LAMBKIN and MR. PATRICK JOSEPH BRADY. They are eligible and offer themselves for re-election.

In accordance with the provisions of the Companies (Consolidation) Act, 1908, it will be necessary for the Shareholders to elect an Auditor for the ensuing year. MR. JEREMIAH BUCKLEY, the present Auditor, offers himself for re-election.

By Order of the Board,

ALFRED T. COLLINS
General Manager.

DUBLIN, 11th January, 1926.

THE HIBERNIAN BANK LIMITED

Dr. BALANCE SHEET, 31st DECEMBER, 1925. Cr.

LIABILITIES.	£ s. d.	ASSETS.	£ s. d.
o Capital, viz. :—100,000 Shares of £20 each—£2,000,000 : amount paid up, £5 per Share	500,000 0 0	By Cash in hand and with Bankers ...	609,663 13 0
, Reserve Fund	590,000 0 0	,, Investments, viz. :—	
, Deposit, Current, and other Accounts, including Interest due on Deposits	12,729,772 2 1	War Loan and other British Government Stocks	5,521,997 16 1
, Sundry Agents	38,633 19 6	Corporation Stocks, Railway Debenture Stocks and other Securities	137,822 12 10
, Rebate on Bills Discounted not at maturity	11,433 0 5		6,269,484 1 11
, Profit and Loss Account ... £69,371 19 8		,, Bills Discounted, Advances on Current Accounts, Loans, etc.	7,427,542 8 0
Less : Transferred to Reserve Fund ... 15,000 0 0		,, Sundry Agents	38,990 2 8
	54,371 19 8	,, Bank Premises and Furniture (Head Offices and 58 Branches), written down to	188,194 9 1
	£13,924,211 1 8		£13,924,211 1 8

PROFIT AND LOSS ACCOUNT for Half-year ending 31st December, 1925.

	£ s. d.		£ s. d.
Expenses of Management, including Directors' Fees, Salaries, Pensions and Allowances, Bonuses and Grants to Staff, Rents, Rates, Repairs, Revenue Taxes, and all other outlay ...	122,761 1 5	By Balance from last Account ...	16,758 15 11
Amount transferred to Reserve Fund	15,000 0 0	,, Gross Profits for Half-year, after providing for Rebate on Bills, Interest on Deposits, Bad and Doubtful Debts and Contingencies	175,374 5 2
Dividend to be paid in February, 1926, free of Income Tax 25,000 0 0			
Income Tax Suspense Account 5,037 10 0			
Bank Premises Acct. 5,000 0 0			
Balance to next Acct. 19,334 9 8			
	54,371 19 8		
	£192,133 1 1		£192,133 1 1

AUDITOR'S REPORT.

I have obtained all the information and explanations I have uired in the course of my examination in detail of the foregoing fit and Loss Account and Balance Sheet.

I have verified the Investments. Their market value as on 5 December, 1925, is in excess of the amount at which they d in the Balance Sheet. I have also verified the Cash and Bills and at the Head Office.

The Balance Sheet is, in my opinion, properly drawn up so as xhibit a true and correct view of the state of the Company's irs according to the best of my information and the explana- s given to me, and as shown by the Books of the Company the Certified Returns from the several Branches.

JEREMIAH BUCKLEY (KEAN & Co.),
BLIN, 11th January, 1926. Chartered Accountant, Auditor.

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STUDIES

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MARCH 1926

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IRELAND AND THE INTERNATIONAL LABOUR ORGANIZATION

BY E. J. PHELAN, M.SC.

IN a previous article some account has been given of the International Labour Organisation and of its three constitutional organs—the International Labour Conference, the Governing Body and the International Labour Office.[1] A clearer idea of its actual working can, however, be obtained by a study of the relations between it and one of its Members. It is a matter of dispute between international lawyers as to whether international institutions like the League of Nations and the International Labour Organization are or are not international persons. It is becoming, however, increasingly evident that they have a personality in a wider sense, a personality which is more than the sum of certain relations between the States which make up their membership. They are, in fact, living organisms with the characteristics of growth, and their day to day development inevitably reacts on the development of their constituent Members. This is particularly so in the case of a young State, and a brief examination of the relations between the Irish Free State and the International Labour Organisation will serve to show how many and how varied are the problems which may arise, and how important may be the solutions which they receive, not only from the point of view of the achievement of that social progress which it was the aim of the Organisation to secure, but also from the point of view of constitutional development and international law.

It is proposed in the following pages to deal first with the part taken by Saorstát Eireann in the various meetings of the Conference, then with the activities of the Irish

[1] See issue of December, 1925.

administration which result from Ireland's membership of the Organisation, and lastly, with the general considerations to which such an examination gives rise.

It had been the desire of the founders of the International Labour Organisation that its membership should be as universal as possible, and in pursuance of this policy the International Labour Organisation has constantly maintained the closest possible relations with all independent countries not included in its membership. It was therefore normal that, as soon as Ireland had achieved her independence and the right to control her own social legislation and social development, the International Labour Office should have entered into relations with the new Irish administration. As early as 1922 the Director of the International Labour Office, in his annual report to the Conference, called attention to the new status of Ireland, and expressed the hope that she would soon become a member of the Organisation. In the meantime the Free State was asked to supply the Office with its publications on labour matters, and the information services of the Office were placed at her disposal.

Thus, when the Free State was admitted to membership of the League of Nations and became automatically a member of the International Labour Organisation in September, 1923, her administration was already familiar with the working of the Organisation and, in spite of the fact that only a few weeks intervened between the Assembly and the Fifth Session of the International Labour Conference, she was able to take the necessary steps to send a complete delegation to the latter meeting.

The Irish delegation was composed as follows :— *Government Delegates*, Professor Whelehan, former Assistant Minister in the Ministry of Industry and Commerce, Mr. R. C. Ferguson, at that time Chief Administrative Officer in the Industrial Branch of the same Ministry ; *Employers' Delegate*, Mr. William Hewat, T.D., Chairman of the Dublin Coal Merchants' Association and of the

Shipping Federation; *Workers' Delegate*, Mr. Thomas Johnson, T.D., Secretary of the Irish Labour Party and Trade Union Congress. Miss B. Stafford, Inspector of Factories and Workshops, accompanied the Government Delegates as Adviser, and Senator McPartlin accompanied Mr. T. Johnson in the same capacity, with Mr. R. G. P. Mortished as substitute. The delegation was therefore well equipped with experience and knowledge, and would, no doubt, have made its mark at the conference had it not been for the tragic event of Senator McPartlin's sudden death on the night of his arrival at Geneva. In these circumstances, and as for special reasons the duration of the meeting had been limited to a week, the participation of the Irish delegation could hardly be more than formal. Nevertheless, the Conference provided the occasion for a manifestation of that international regard which Ireland enjoys among the nations, and Dr. Adatci, Japanese Ambassador at Brussels, who had been elected President of the Conference, in his presidential address uttered a special word of welcome to the Irish delegation, and coupled with it the expression of the sympathy of the entire Conference with them in their loss :—

> This year we have the great pleasure of including in our midst the representatives of the Irish Free State, which became a Member of the League of Nations at the last Assembly . . . . Our joy in welcoming them is . . . tempered by the grief which we share with them. But our sympathy for the Irish Delegation is only the deeper for it, and I venture in your name to address to them an assurance of the sympathy we feel with them in their sorrow and at the same time our cordial and warm-hearted welcome.[1]

At the close of the President's address, Professor Whelehan, in brief but eloquent terms thanked the Conference for its sympathy, and indicated the spirit in which Ireland entered into collaboration with the Organisation :—

> We feel it an honour to take our place amongst the nations of the world represented at this Conference, and shall esteem it a

[1] Final Record of the Fifth Session of the International Labour Conference, p. 13.

pleasure to co-operate to the best of our ability in striving for the attainment of those humanitarian ideals which I would assure you, Mr. President, and the Conference, are not more the object of this international organization than they are of the Irish Government and the Irish people which we have the honour to represent.[1]

These speeches had nothing to do with the strict agenda of the Conference, but they are worth recalling, as indicating the special recognition of the first appearance of an Irish delegation by the Conference, and the desire of the Irish Government to utilise its new international status in order to prosecute fully the humanitarian aims of the great international institution of which it had become a Member. They also serve to show that official international meetings may be the occasion of manifestations of genuine human sentiment. The League of Nations is frequently criticised as being based on the sandy foundations of sentiment. But those who make that criticism forget that governments are not abstractions, but are made up of men of ordinary flesh and blood, and that the contact of those men one with another may lead them to discover, as a reality and not as a theory, how beneath all their conflicting attributes of language, of method, of policy and of tradition there lie common sentiments of human sympathy and brotherhood. As Mr. Thomas Johnson expressed it in a speech which followed that just quoted :—

> Perhaps it may not be too much to hope that in his death the workers of Ireland may find a means of communion which they would not have otherwise found with the workers of the world through this International Conference.

And that the sympathy of the Conference was not the mere expression of a hollow international courtesy was proved by the spontaneous attendance of the President of the Conference, the Secretary-General, Mr. Albert Thomas, of the leaders of the workers' and employers' groups and of numerous delegates of diverse nationalities

[1] *Ibid.*, page 15.

and creeds, in spite of the urgency of their work at Geneva, at the Requiem Mass which took place at the Church of Notre Dame the next morning.

The Sixth Session of the Conference was a normal Session, with the following agenda :—

1. Development of facilities for workers' leisure.
2. Equality of treatment for national and foreign workers as regards workmen's compensation for accidents.
3. Weekly suspension of work for twenty-four hours in glass manufacturing processes where tank furnaces are used.
4. Night work in bakeries.

Of these points 2 and 4 were of special interest to Ireland.

The Irish Delegation to the Sixth Session was composed as follows :—*Government Delegates*, Professor Alfred O'Rahilly, T.D., Mr. R. C. Ferguson, who had become Director of the Industries Department of the Ministry of Industry and Commerce ; *Employers' Delegate*, Mr. Andrew O'Shaughnessy, T.D. ; *Workers' Delegate*, Senator Thomas Foran. Miss B. Stafford and Mr. R. J. P. Mortished were advisers to the Government and Workers' delegates respectively.

The Irish delegation was given very favourable treatment as regards representation on the various Committees. It should be pointed out that the Conference, under its Standing Orders, sets up the Committees that it considers desirable and fixes the number of members of each. It does not therefore follow that a delegate or adviser will necessarily be appointed to a Committee, and he may find that his functions at the Conference are limited to his right of speech and vote in full sittings. There is, as a matter of fact, a good deal of competition for seats on the Committees, and the number of seats obtained is often an indication, either of the importance of the country concerned, or of the expert knowledge or popularity of the members of its delegation. At the Sixth Session Professor O'Rahilly (with Mr. Ferguson as

substitute) and Senator Foran were appointed to the Bakery Committee, Senator Foran to the Committee on the utilisation of workers' spare time, and Mr. Mortished to the Committee on Equality of Treatment. The Conference had also before it two reports demanded by a previous Session, one on the prevention of anthrax and one on unemployment. Two further Committees were set up to deal with these reports, and Mr. O'Shaughnessy was appointed to the Committee on Anthrax and Miss Stafford to the Committee on Unemployment. The Irish delegation might therefore be congratulated on having been given the opportunity of taking part in practically all the activities of the Conference and of being able to secure places for all its members.

A further and most signal honour was, however, in store for Saorstát Eireann. In the pre-League of Nations era the importance of a country could only be measured in terms of armaments or of economic strength, and economic strength was only a form of weakness if it were not sufficiently protected. Thus even in times of peace the importance of States was measured in terms of their potentialities in war. The system, or rather the absence of system, made it difficult, if not impossible, for them to secure any moral importance on any other basis. The League, which is the first attempt at an organised or positive peace, that is, a peace which is constructive, which is something more than the mere absence of war, is tending to introduce a new set of values. It would be absurd to pretend that military force and economic strength no longer count. But there is a tendency to count other things. In the complexity of the new joint international effort, every international negotiation affects or may affect a number of countries. They have, therefore, to attach an importance to the countries which have a deciding influence on the decisions which may arise out of such negotiations. And so, in what may be called the new Peace economy of the world, the most

important countries are those who have active representatives in the innumerable international commissions or whose representatives achieve positions of exceptional influence in the deliberations of those bodies. In the new system for a State to have positions of that kind is to be in a position to help or obstruct other States in the attainment of their desires. A State which possesses them is in the position of having a supply of the new diplomatic currency. It has a medium of exchange which immensely facilitates all its own negotiations. This is perhaps a new method of estimating international importance, but the League and the International Labour Organisation supply many demonstrations of its operation. The desire of the " Great Powers " to figure on all Committees ; the competition to secure seats on Committees which are limited in number ; the jealousy which arises if, for example, four Frenchmen and but two Englishmen (or *vice versa*) are given seats on a Committee, though its competence be purely technical, provide examples week by week to anyone who follows League affairs in detail. But if competition for a share in the new international effort is keen, competition is keener still for those posts which are so rare that the majority of countries must each year go unsatisfied.

This digression is perhaps necessary in order to appreciate the importance to the Saorstát of the appointment of Professor O'Rahilly as Chairman of the Committee on Night Work in Bakeries. The Conference had set up seven Committees. There were 40 Governments represented, or 39, if we leave out the Free State (which, as a newcomer, could hardly deliberately compete), all anxious to secure one or other of the seven Presidential posts. But there does exist an international sentiment of sympathy, even of affection, towards Ireland, of which we are perhaps not yet sufficiently politically conscious, and so it was the Saorstát delegate who was elected to the coveted post. It could have been for no other reason, for

though Professor O'Rahilly subsequently more than justified the choice of his colleagues, he was at the moment of his election personally unknown to them.

The Committee over whose deliberations Professor O'Rahilly had been chosen to preside consisted of representatives of the Governments of South Africa, Austria, Canada, Cuba, Denmark, Spain, France, Great Britain, the Irish Free State, Latvia, the Netherlands and the Kingdom of the Serbs, Croats and Slovenes, together with twelve representatives of the employers' group and the same number of representatives of the workers' group. Among these latter were a number of specialists, particularly competent to deal with the technical aspects of the question before the Committee. For example, among the employers' representatives were Mr. Müller, head of the Germania Federation of Bakers, Mr. Lassere, Vice-President of the General Union of the Baking Industry of France, Mr. Stephens, ex-President of the National Association of Master Bakers in Great Britain, Mr. Luraschi, President of the National Union of Bakery Employers in Milan, and Mr. Ulrich, Vice-President of the Dutch Organisation of Bakery Employers; and among the workers, Mr. Diermeier, President of the German Federation of Bakers, Mr. Savoie, Secretary of the National Federation of Workers in the Food and Drink Trades of France, Mr. Banfield, General Secretary of the Operative Bakers in Great Britain, and Mr. Wilhelm, President of the International Union of Workers in the Food and Drink Trades.

It is not necessary to give here any detailed account of the discussions of the Committee. It will suffice to point out that they were both more lengthy and more technical than might be supposed. There was much diversity of opinion as to the desirability of prohibiting night work where the shift system is the rule, on the possibility of prohibiting night work of employers working alone, and as to the hours of the night during which work

should be forbidden. The Committee was also divided on the question of the nature of the decision which the Conference should take, that is, whether it should aim at a Recommendation or a Draft Convention; and technical questions were also raised as to the nature of the products to which the proposed prohibition should apply. When it is recalled that the proceedings were conducted by means of an interpreter in both French and English (and often in German as well), and that different nationalities have different ways of presenting a case and different conceptions of the rules of discussion, it will easily be realised that the Chairman's task was no easy one.

During the fifteen meetings of the Committee Professor O'Rahilly's reputation steadily rose. His rapid intelligence, his grasp of logical procedure, his knowledge of both French and English, and his peculiar ability to find the *mot juste* in one or other language when drafting difficulties arose, gained for him a unique authority without which it is very doubtful if the Commission would have been able successfully to terminate its labours. Finally, however, a report was adopted by a substantial majority, and it then fell to Professor O'Rahilly with the Reporter of the Committee, Madame Letellier, of the French Government delegation, to defend this report before the full session of the Conference. This task is very similar to that of a Minister who has to defend a Bill in the Dáil. There is, however, the difference that a Minister can count on the assistance of his colleagues and on the Government majority, whereas in the International Labour Conference the Chairman and Reporter have only behind them a majority of their committee, and it is by no means certain that that majority will necessarily involve a majority in full session. The discussion of the report of the Committee began at an evening sitting and continued over the whole of the following day. After a lengthy and keenly contested debate, the report and the draft of a Convention which

accompanied it were finally carried by 73 votes to 15. It was undoubtedly in a very large degree a personal triumph, which greatly enhanced the authority and influence of the Irish delegation in the councils of the Conference. Under the Standing Orders the decision taken was only a provisional one, the Convention having to come up again the following year for a final reading.

It is not possible to follow in the same detail the work of the other members of the delegation on their respective Committees. In the Bakery Committee Mr. Ferguson had replaced Professor O'Rahilly, in order to leave the latter free to preside with complete impartiality and without having to express any national point of view, and he there took an important part in the discussions and succeeded in obtaining in the draft put forward to the Conference an exception for the wholesale baking of biscuits, which was the point to which the Free State attached particular importance. Senator Foran, Mr. O'Shaughnessy and Miss Stafford did excellent work on their respective Commissions. On the Commission on equality of treatment Mr. Mortished found himself in the happy position of being able to put forward arguments which had the support both of the Irish Labour Movement and of the Free State Government, since both are equally anxious to find an international solution to the social insurance problems arising in the case of Free State workers who pass temporarily into the Six Counties or into Scotland.

It remains to add that on the occasion of the general discussion of the Director's report, during which the Conference periodically reviews the results of its work at previous sessions and the activities of the International Labour Office, the Irish delegation were again able to make important interventions. In particular, Professor O'Rahilly raised the questions of the relations between the Labour Office and the United States, and asked whether it would be possible for the United States to

become a member of the International Labour Organisation without becoming a member of the League of Nations. In the very important debate which took place on the efforts to secure the ratification of the Hours Convention adopted by the Washington Conference, Mr. Mortished made a striking speech in which he good-humouredly twitted the British workers with their failure to obtain the ratification of the Convention by their own Labour Government, and at the same time drew serious attention to the difficulties which the Free State would encounter if it attempted ratification while the Six Counties remained under a régime of non-ratification :—

> We shall have the same difficulty as in Poland, and that fact alone will make it more difficult for us to induce our Government and our employers to agree to ratification by the Free State of Ireland.[1]

At the Seventh Session the Irish delegation was the same as on the previous occasion, save that Mr. McLoughlin, member of the Council of the Federation of Irish Industries, replaced Mr. O'Shaughnessy as employers' delegate, and Mr. Denis Cullen, Vice-Chairman of the Irish Labour Party and Trade Union Congress, replaced Senator Foran as workers' delegate. Mr. MacWhite, representative of the Irish Free State to the League of Nations, was also attached to the delegation as a Government adviser, but in view of the fact that he was representing his Government at the Traffic in Arms Conference of the League, he was not able to take any active part in the proceedings of the Labour Conference.

This Session of the Conference had as its agenda Workmen's Compensation and the Second Reading of the Draft Conventions provisionally adopted by the previous Session.

The Irish delegation again secured generous representation on the various Committees, and when these came to elect their officers, Professor O'Rahilly was

[1] Final Record of the Sixth Session of the International Labour Conference, p. 88.

unanimously regarded as the only possible nomination for the Chairmanship of the Committee on night work in bakeries, and was immediately elected to that post. The discussions were again of peculiar difficulty, which was not lessened by the fact that considerable obscurity existed as to the exact application of the provisional Standing Orders governing the second-reading system. Once more, however, Professor O'Rahilly succeeded in steering his Committee to a series of definite conclusions and was able to report to the Conference a text for final adoption. After a further lengthy discussion in the Conference the text proposed by the Committee was approved, and after having gone to the Drafting Committee was finally adopted by the Conference by 81 votes to 26. The two-thirds majority required by the Constitution of the Organisation was therefore attained, and the draft Convention is now open to ratification by the Member States.

The activities of the other members of the Irish delegation on their various committees were necessarily less prominent, but they performed useful work. It will be more interesting, however, to recount an intervention of the Irish delegation, not recorded in the official proceedings of the Conference, which greatly increased its influence.

The Committee on Workmen's Compensation had experienced many difficulties in its work, partly because of the highly technical nature of the subject, partly because of the diversity of views and intransigeance of certain of its members. Finally, an agreement was achieved, but when the report of the Committee went before the full Conference it rapidly became apparent that the opinions of the full Conference and of the Committee were far from coinciding on most of the controversial points. The result was that a large number of amendments were adopted in full Conference. The full meeting of the Conference is obviously an unsuitable

body for the elaboration of a detailed coherently drafted text, and as a consequence the Convention assumed a patchwork form which made it evident that it would stand little or no chance of subsequent ratification.

Moreover, there was general dissatisfaction in the Conference with the provisional two-reading system, and the motion necessary to have the text brought up again the following year was defeated. A final vote had, therefore, to follow at the actual session, and the votes already taken indicated that the necessary two-thirds majority for what was generally recognised to be a faulty Convention would be obtained.

The *International Labour Review* recounts with official terseness how the difficulty was at all events partly solved :—

> One recourse was left, and that was to take advantage of the special provision of the Standing Orders permitting the insertion, even at this late stage, of amendments. A number of changes which would, it was thought, facilitate the ratification of certain States at least, were introduced, and the Convention was finally adopted by 83 votes to 8.[1]

The real situation and the possibility of finding a remedy for it were much more difficult than this brief reference would lead one to suppose. It was the general impression that nothing could be done, and that under the inexorable march of its procedure the Conference was about to damage its credit by voting a Convention which no important Government was likely to consider seriously. A further complication was the fact that only two or three days remained before the close of the Conference, and that those days were crowded with other business. There did not therefore seem any hope of avoiding what many delegates regarded as little less than a catastrophe.

It happened, however, that the same evening the Irish delegation was entertaining four or five of the principal Government Delegates at the Conference, in-

[1] *International Labour Review*, Vol. XII., No. 2, page 162.

cluding Dr. Aguero de Bethancourt, the Government Vice-President of the Conference, popularly known as the "Grand Elector" in view of his great influence in the Government Group; Mr. Wolfe, the principal British delegate, and Mr. Sokal, the Polish Minister of Labour. The conversation naturally ran on the affairs of the Conference. It was during this conversation that the suggestion was made that a forgotten paragraph of the Standing Orders of the Conference, which had always existed, but which had never been invoked, might be used on this occasion to secure the amendment of the Convention even at this late stage. The Standing Order in question allows for the introduction of amendments by permission of the President of the Conference after the Convention has left the Drafting Committee with its text in final legal form.

While a theoretical possibility thus existed, there still remained the great practical difficulty of discovering what such amendments should consist of, and of securing for them such support as would ensure their adoption and the adoption of the Convention so amended. The Irish delegation, however, offered to take the initiative of inviting to a private meeting representatives of the principal Governments with a view to preparing a limited number of agreed amendments. This offer of the Irish delegation was welcomed by the other delegates present, and the meeting consequently took place on the following evening. After lengthy consultation it was found possible to prepare certain amendments, which were at last agreed to, and the permission of the President of the Conference was secured for their introduction. On the afternoon of the last day of the Conference they were accepted without discussion by 104 votes to 0, and the Convention so amended was then formally adopted. There was general satisfaction in the Conference at what had taken place, and the Secretary-General publicly expressed his thanks to the Irish delegation for their valuable initiative.

Space will not permit of more than a brief reference to two other interventions of the delegation which are specially worthy of note because they are likely to have a permanent effect on the future development of the Organisation.

The first concerned the much controverted question known as the second reading. As has been mentioned above, provisional Standing Orders of the Conference provided that a first vote might be taken on a draft convention at one Session and a final vote at the following Session, it being possible for Governments during the interval to propose amendments which in their view would facilitate ratification. The second Session had to decide as to whether or not it would accept these amendments, and had then to proceed to the final vote. This procedure had been on its trial, and it had given unsatisfactory results. The Workers' Group, which had always been opposed to it, was in consequence able to secure a majority in favour of an immediate final vote on the new items on the agenda of the Seventh Session. Although the provisional Standing Orders of the Conference allowed of such a decision, the taking of it only provided a further proof that the system was open to grave objection. Government delegates, in particular, had done their work in Committee on the assumption that the final vote would only be taken the following year. Their instructions did not provide for a final vote at the end of the Session, and hence such votes could not carry with them the same element of moral obligation as if they had been cast on definite instructions.

The situation was complicated by the fact that during the Session a sub-Committee of the Committee of Selection, the general or steering Committee of the Conference, had been engaged on an examination of the provisional Standing Orders concerning the second reading, and had put forward a report proposing the permanent adoption of the provisional system. The value of this

report was, however, gravely compromised by the fact that it ignored the later development towards the end of the session and the experience of the Glass and Baking Committees. The discussion of it in full Conference, therefore, gave rise to considerable difference of opinion. The provisional Standing Orders were clearly not satisfactory. The workers' group, which had never liked the system, urged that the Conference should go back to the original Standing Orders. Certain Governments, however, were more than ever convinced that a second reading system was necessary, and strongly supported the proposals of the sub-Committee that it should be made both permanent and automatic, arguing that in particular the latter course would prevent the possibility of any surprise such as had arisen under the provisional system. The majority of the Conference seemed convinced that the second reading system did not and would not give the desired results. There was a general feeling that a question of this importance, namely, the fixing of the procedure of the Conference as regards its essential function of the adoption of Conventions should be a matter of unanimous agreement. The two solutions before the Conference were, however, definitely opposed, and between the system of a single reading and the system of two readings there seemed to be no room for compromise.

It was at this stage that the Irish delegation, which had followed the constitutional discussion with great interest, intervened. Professor O'Rahilly, in a remarkable speech, first of all laid his finger on the fundamental difficulty involved in a second reading procedure in the Conference :—

> There is no analogy whatever between our second reading here and the second reading in municipal parliaments, because between every Session of this Conference we have what I might call a general election. We have no guarantee of continuity of personnel, and in addition we have serious changes in certain Governments which

may entirely upset our point of view and re-open the whole question.[1]

At the end of an analysis of the experience of the provisional two reading system, which he was able to make with unique authority as the Chairman in two successive Sessions of a Committee which had had to operate the second reading procedure, he proposed what seemed to him a solution, which would avoid the difficulties already met and which, at the same time, would secure the object at which the adherents of the two reading system aimed. His proposal briefly was that there should be consideration of a question at two successive Sessions, but that the first Session should have before it only a report, and not the text of a convention. This procedure, he argued, would allow the Conference to adopt resolutions at the first Session on the principles which it considered might be embodied in a convention the following year, but there would be no text on the details or wording of which opposition could harden during the interval in such a way as to render negotiation at the Second Session impossible. He proposed that the Governing Body should be asked to draw up standing orders on this basis and present them to the Conference in 1926.

This proposal met with general support, and the Conference finally decided to refer the whole matter to the Governing Body, together with the text of Professor O'Rahilly's motion.

The Governing Body, on the proposal of its Standing Orders Committee, has since decided to recommend to the Conference a series of articles for insertion in its Standing Orders which are based on what is now commonly referred to as the "système O'Rahilly." It is more than likely, therefore, that in the future, the most important rules of the Conference procedure will be based on what was originally a motion of the Irish delegation.

[1] Final Record of the Seventh Session of the International Labour Conference, page 536 (Column 2).

In the general discussion of the Director's Report the Irish delegation made another proposal which will probably also have an important permanent effect.

This was the suggestion that at future Sessions the Conference should set up a Committee to examine the annual reports furnished by the various Members on the application of the conventions which they have ratified. This suggestion has now been taken up by the British Government, and it may be expected that the Conference will be asked to take action on it at its next Session.

If space would permit, it would be possible to refer to other contributions of the Irish delegation.[1] Enough, however, has been said to show how important was its rôle in the Conference. But the Conference is not an end in itself. A full appreciation of the part played by Ireland in the Organisation can only be obtained if we also consider the complementary activities of the Administration in Dublin, and the national action taken on the decisions of the Conference. These will be discussed in a further article together with the general implications of an Saorstat's membership of the Organisation.

E. J. Phelan.

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[1] The report by the British Government Delegates to the Ministry of Labour on the Seventh Session of the Conference (Cmd. 2465, 1925) contains the following: "Several interesting suggestions for improving the work of the Organisation were made, particularly by Professor O'Rahilly (Irish Free State Government), and the Director promised to take these into consideration."

THE FUTURE OF RELIGION IN ENGLAND[1]

BY REV. RONALD KNOX, M.A.

THE habit of prophesying is a bad habit which has grown upon us since the War. It is natural, I suppose, that it should be so. The War, whatever its effects for good or evil, is felt by everybody to be an epoch in the world's history; we have turned a corner; the optimist says that we have breasted a fresh slope in the advance of civilisation. Naturally, our curiosity makes us want to see all that there is to be seen this side of the corner, this side of the slope; and our appreciation of what the world is like now has to be pieced out with guesswork about what the world will be like fifty years hence. And my business is to attempt a prophecy of what will happen to non-Catholic religion in England within the next fifty or a hundred years.

I say non-Catholic religion, because to prophesy about the future of Catholicism is a mere barren calculation of statistics. Catholicism itself cannot be modified or adapted, so far as its main structure is concerned; our colours are nailed to the mast; what we are we shall be. But the non-Catholic religion around us, upon its own confession, has altered its whole outlook during the last hundred years, and is altering its outlook still. And I say in England, because I do not intend to discuss the future of non-Catholic religion in Ireland, partly because this is the first time I have ever set foot in Ireland, and I do not believe in the modern habit of prophesying the future of a country when you have only spent twenty-four hours there. Partly for a more important reason—I do not think that what I have to say necessarily applies to this side of St. George's Channel. The English temper, whether in politics or in religion, loves compromise, and

[1] A lecture delivered in the Theatre Royal, Dublin, January 24, 1926.

very easily conceals from itself the meaning of what it does and the direction which it is taking. Whereas the Irish temper, whether in politics or in religion, naturally dislikes compromise, and has a far keener logical grasp of whatever issue is under discussion. There is more logic in the Irish nature; and that is true irrespective of creed. The fellow-countrymen of Whately and Salmon are less likely to blunder into a false intellectual position than their co-religionists on the other side.

And when I say a prophecy, perhaps that is too grand a term. Let me call it instead a nightmare. Let me tell you my nightmare about what is going to happen to non-Catholic religion in England. The national Church in England, as an effective body, is even now an uncomfortably small fraction of the population. I say that with the less reluctance, because it was freely admitted during the war that only a tiny percentage of the men was in habitual touch with any form of organised religion, and the Church of England, as the official Church of the country, was not backward in shouldering the blame for it. In 1923 this Church claimed rather under two and a half million communicant members, judged by the test of Easter Communion. That means that rather less than one-fourteenth of the nation are habitual communicant members of the national Church. The significance of the figures was emphasised at the time in a sermon preached at St. Paul's Cathedral; the preacher dwelt upon the falling off which they shewed, and regretted, if I remember right, the loss of 300,000 communicants *in London alone* during the course of ten years. I am only mentioning those statistics so as to explain something of the misgiving with which the Church of England at this moment faces the future.

The English Non-conformists are not in a better position. Far the most significant thing we have lived through in English politics is the death, within the last ten years, of the Liberal Non-conformist vote. The

man-power which used to constitute the driving force of that very important political influence has gone, almost entirely, to swell the ranks of a Labourist party which is officially unsectarian. I don't suggest for a moment that this always means a desertion of Christianity by individuals, though I am afraid in a good many cases it does mean that. I am only pointing to the waning power of Non-conformity *as an influence.* If you count up its actual members, probationary as well as full members, I think they total rather less than a million and a half. Altogether then, about four millions of people, an average of one in nine of the population, go out of their way (let us put it like that) to proclaim themselves adherents of any organised form of Protestant religion.

I don't mean to imply that, in proportion as all these religious bodies deplore a loss of membership, England is turning atheist. There are atheists, of course, but chiefly (if one may use the term without offensiveness) professional atheists. There are Labour people of that kind, but chiefly amongst the ranks of the doctrinaire Socialists. And there are school-teachers; but the teaching profession, fortunately, is one that has very little influence on the outlook of the rising generation. I think, you know, that women are more likely to turn atheists than men. For, if a man stops away from Church, he stops at home and smokes his pipe; the woman stops away without smoking her pipe. And, while I don't attach any religious value to the fact of smoking a pipe, it does, I think, speak of a certain large-mindedness, a certain openness to conviction. The truth is, I fancy, that we English as a nation are incurably sentimental. The Frenchman (as I have had occasion to put it elsewhere) is rather glad if he is told that there is no God. The Englishman is rather sorry if he is told that there is no God; it seems to him that another of the old landmarks is disappearing, and he doesn't want it to disappear.

I don't think it's even true to say that at present, as Church-going declines, England is ceasing to be a Christian country—that is, if you leave the Englishman alone and do not ask him awkward theological questions. I honestly think that a large number of people stay away from Church out of the fear that if they did go to Church their faith in Christianity would be shaken. As long as they aren't made to think, they will preserve in some duty corner of the heart a memory of that " gentle Jesus " whom they heard about in childhood. At least they would not dissociate themselves from Christian language ; at least they would not be offended by Christian symbolism. We English are a very odd people.

But meantime we are, like Horace in his younger days, sparing and infrequent worshippers. I remember an old lady in Cornwall, a very strict Chapel-goer, who told me that she had only twice in her life been to the Parish Church, once because she wanted to see the graves of her people who were buried in it, and once because Royalty was worshipping there. Her attitude, I fancy, was characteristic, and her reasons significant. There is just enough historical, just enough national sentiment about the Church of England to make it a rallying-ground on rare state occasions. And each of the Free Churches has its own penumbra of occasional conformists who will turn out now and again for a special preacher or a special rally. But meanwhile their effective strength, where it should be increasing, is stationary, and where it should be stationary is dwindling. And remember, over these occasional conformists of theirs the non-Catholic denominations have the weakest possible hold. They do not, like bad Catholics, take care to have their children brought up more religious than themselves. They do not, like bad Catholics, give public support to a Church whose ministrations they privately reject.

In these lean days, the drift of Protestant theology is away from the supernatural. Everything must be done

that it is possible to do by way of making religion easier for those half-hearted supporters. The machine must be geared as low as possible if it is to surmount obstacles like those which now stand in its path. The moment absolute confidence in supernatural revelation goes, theology begins to be dictated from below, not from above; the principles of it are laid down by the pupil, not by the teacher. The standard of dogmatic truth is not what you believe, but what you can make other people believe. Theology (you may even say) begins to be dictated from outside not from inside; those twenty-nine millions who do not accept organised Christianity have almost more weight in theological councils than the four millions who do. Consequently, as I say, the drift is away from the supernatural all the time. This fact is very much obscured at present, so far as the Church of England is concerned, by the activities of those people who call themselves Anglo-Catholics. But they are not, it seems to me, resisting the drift; they are only distracting attention from it. While they are imitating all the external fashions of Catholicism, they are losing, with their co-religionists, the grip which they once had of those fundamental truths on which the whole Christian revelation reposes. Once look beneath the surface, and you will find, I think, that the Anglican Church is going the same way as the Non-conformist bodies.

Now, it is easy to watch the process at work over some particular isolated doctrine of faith. To say, for example, that the old-fashioned belief in eternal punishment, which Protestants used to have, is more and more dying out; or that theologians nowadays are more and more abandoning the doctrine of the Virgin birth, or that there is far less emphasis in Protestant devotional literature in these days upon the idea of sin, and the punishment of sin, and redemption from sin. All that is true; but it is to observe the process in its effects rather than in its causes, in its application rather than

in its principles. What is really happening to-day in Protestant England is that the whole ground of religious belief is being shifted bodily. The attempt is being made—I am not exaggerating here—the attempt is being made to give theology the position of an empirical science, like chemistry, instead of an exact science, like pure mathematics. And the attempt is, unconsciously, an attempt to satisfy the mood of the man in the street.

To shift, I say, the whole ground of religious belief. We Catholics are committed, not only by common sense but by ecclesiastical definition, to the statement that the claims of our religion can be proved. We recognise that although faith itself is a gift, and the certainty of faith is a unique thing, there are nevertheless rational motives which ought to lead up to the act of faith. The existence of God and the main attributes of His Being can be proved by philosophy. The facts of our Lord's life, His miracles and His Resurrection, can be proved as a matter of history. All that process, we say, must logically be gone through before a man is asked to accept the Christian faith; we don't thrust it upon him with the words "Open your mouth and shut your eyes," familiar to us in childhood. Now, Protestantism in its origins rejected all this method of proof. It insisted that faith was not an act of the intellect but an act of the will; a direct act of the will, which allowed of no reasoning and no discussion. But as time went on and Protestantism settled down into the saddle, it began to realise that this was not enough, that Christians must be prepared to give an account of the faith that was in them. And—it is a fact that we Catholics ought to record with gratitude—Protestant writers have done much, in the past, to defend the Christian position against the attacks of its enemies. On the philosophical side, books like Bishop Butler's *Analogy*, on the critical side, books like Dr. Salmon's *Introduction to the New Testament*, have really served a useful purpose in stemming the tide of infidelity.

In our day, all that is practically over. The champions of Protestantism are no longer prepared to share with us the burden of proving the fundamentals of the Christian faith. It is in philosophy that the fact is most noticeable. Roughly speaking, you may say that outside the Catholic Church philosophy no longer gives any support to the Christian idea of God. Anybody who is prepared to undertake some rather stiff reading may satisfy himself on that point by reading Dr. Sheen's recent book, *God and Intelligence*, a Louvain thesis which has been published by Longmans. You will find there that the God of whom non-Catholic philosophers write is no longer the God of Christianity ; he is not Omnipotent, he is not Immutable, he does not possess a necessary independence of Being. Non-Catholic philosophy, for all practical purposes, has abandoned the service of the Christian religion.

And now, what does non-Catholic criticism make of the Gospel story, the story whose truth, we say, can be historically proved, at least in its main outlines ? It would be quite unfair to say that modern Protestantism has given up its belief in the history of our Lord's life, or in its unique importance. But it is true to say that Protestant *apologists* nowadays are frightened of historical criticism ; frightened of the course which its development may take from one year to another. It is true to say that they are frightened, in particular, of the miraculous element in the story. The miracles which are reported in the Gospel seem, to us, the warrant of its supernatural character. To the Protestant critic they are an embarrassment and a cause of hesitation ; he wishes they were not there. He sees, clearly enough, that they don't recommend his propaganda to the man in the street. Protestant theologians are still devoting an enormous amount of scholarly and earnest study to the Bible records. But at the same time Protestant apologists do not like grounding their case upon the

Gospels; they are not certain how much proof they can legitimately rest upon them, still less are they certain how much proof they will be able to rest on them the week after next. And they are anxious, consequently, to invent a form of Christian apologetics which will be based neither upon a particular philosophical conception of God, nor upon any particular historical interpretation of the sacred documents.

But, you say, what possible form of Christian apologetic could there be which leaves all this on one side? Prove Christianity without proving the existence of God; prove Christianity without proving the truth of the Gospel records—how is such a process even conceivable? You may well ask. But such proof is being offered, and is becoming, as far as I can see, part of the stock-in-trade of modern Protestant apologetic. They call it the argument from "religious experience." "After all," they say, "the ordinary simple-minded Christian is not capable of entering into all the subtleties of philosophical debate; he is not competent to form a judgment upon disputed points in historical criticism. And yet he believes in religion. What if, after all, there is a sort of sixth sense present in all of us, by which religious truth can be recognised? Present in all of us, but not so highly developed in some as in others; it is like a musical ear, which needs training if it is to appreciate good music properly. But the religious sense, like the musical ear, may be quite incapable of defending its own judgments by any appeal to reason, by any process of argument. Now, the fact that this religious sense exists is the chief and perhaps the only evidence we have for the truth of religion." There can be no smoke without a fire; there could be no religious sense unless there were a religious truth to correspond with it. Belief in Christianity is an experience which satisfies the highest instincts of our nature, and therefore belief in Christianity is justified; that is their proof.

Now, that attitude about religion, that impatience of philosophical argument and historical evidence, is familiar enough as a mood, as a piece of temperament. You can see traces of it, sometimes, in the Catholic mystics. Among Protestants it has long been familiar. "I pray," says the Protestant, "I sing hymns, I join in common acts of worship, I aspire towards God, and there is a kind of religious sense in me which derives satisfaction from it. What more proof, then, do I need of my religion? I want God, and therefore there must be a God to be wanted. I cannot meet the sceptic with argument, any more than I could use argument if I were asked to distruct the evidence of my own eyes. I have met Christ in my prayer, and in that moment I have known the truth of his existence. Ask me, apart from that experience, what I know about Him, and I can tell you little. Is He omnipotent? I do not know. Will He come again in judgment? I do not know. But I do know that He exists, because He has walked with me in the way, and made Himself known to me in the breaking of bread."

Now, if that personal, mystical attitude is going to be adopted by non-Catholic Christianity as the basis of all our religious certainty, one thing is quite evident; dogma will go to the wall. Is there such a thing as eternal punishment? Why yes, says the Catholic; the fact is clearly stated in Scripture; and the Scripture cannot err because it is the Word of God, and we know that it is the Word of God because the Church says so, and we know that the Church is right in saying so because she inherits the Teaching Office of her Divine Master; and we know that He was divine because He proved His Godhead with miracles, and in particular by raising Himself from the dead. Put the same question to this new test, the test of religious experience; circularise all the Protestants in the world and tabulate the results:—you will find a certain number of old-fashioned Protestants

who do believe in hell, but far more Protestants, very good people, people who say their prayers devoutly and go to Church regularly, who will tell you that the whole idea of eternal punishment is repulsive to them, and offends their religious sense. Very well then ; it is clear that eternal punishment has to be ruled out. It may be a permissible belief, but clearly it can't be a doctrine of Christianity. That's what is going to happen to dogma.

But of course, from the point of view of the very up-to-date Protestant, that is no drawback ; indeed, it is a distinct advantage. The idea of determining religious truth by circularising the rate-payers is so thoroughly in keeping with the Englishman's idea of procedure that it is almost bound to come. Indeed, all these newspaper stunts we have been having recently about " My Religion " and " When I am Dead," and all the rest of it have already made a beginning. The suggestion is that if you can collate the religious experience, such as it may be, of a dozen representative novelists, you can distil from it a kind of meat-essence of religion which is bound to suit everybody. But I'm not concerned with all that ; I'm not concerned with the details of what people will or won't believe, outside the Church, in fifty or a hundred years' time. I'm dealing with the whole basis of their certainty, with the whole ground of their apologetic. What about this argument from religious experience ? Is it going to make good ?

I feel that Christianity is true, therefore Christianity must be true—that is the argument from experience. Out of this subjective impression, I believe, the Protestantism of the future will spin, like a spider, whatever theology and whatever apologetic the Protestantism of the future has. The speculations of philosophers, the guesses of historians, the sceptical attitude of the natural scientist, will have no right and no power to question these convictions. But remember, in the last resort it all depends upon subjective impressions in peoples' minds.

It doesn't matter whether they are the visions of the mystic, or the commonplace certitude of the average Christian about his religion—it is upon a subjective impression, upon a kind of intuition that the whole thing depends. That is the goal towards which I see Protestantism hurrying, in my dream.

My dream, as I have said, is a nightmare; and it is that particular kind of nightmare in which you see two express trains on the same line rushing to meet one another, and can do nothing to stop them. Here I am going to do something more rash than prophesy about the future developments of religion; I am going to prophesy about the future developments of popular science. What do I mean by popular science? I mean this—that the popular thought of any period in history is influenced, is profoundly influenced, by the sort of questions people are discussing and the sort of language people are using in scientific circles. Whenever some humble devotee of the natural sciences finds, or thinks he has found, a key which unlocks for us the knowledge of a new department of nature, the popular literature of the day, and above all, the journalism of the day, tries to make that key fit the whole of existence, and explain the whole of existence. And, in the process, it is always religion which suffers.

You can see it in the eighteenth century, the age of Newton, when the triumphs of physical science had imposed on men's minds the idea of mechanism. The men of that age tended, in consequence, to think of the whole Universe as a vast machine; and, although they did not abandon belief in God, they were in danger of abandoning their belief in the active Providence of God. They thought of Him simply as the Power which had set this great machine spinning relentlessly on its course; they could not think of Him as directing, from moment to moment, every event in the world's history, so that no sparrow could fall to the ground without Him.

That was the age of Deism, in which the idea of mechanism threatened to destroy Christianity.

You can see it in the nineteenth century, the age of Darwin, when the whole evolutionary business imposed on men's minds the idea of development. Hitherto, our apologists had laid great emphasis on the argument from design in nature; how could the plants and the beasts be so nicely calculated to survive in the surroundings which environed them, unless an all-wise Providence had so disposed? The doctrine of natural selection seemed to supply a rival explanation, and rob that argument of its force. And the cry of "development," ignorantly taken up in all quarters, was in danger of confusing all our familiar landmarks, softening all our hard outlines, washing away all that was static in our thought. An age of revolution, in which the idea of development threatened to destroy Christianity.

Now, in this new century, if you can call it new now that we have passed the first quarter of it, it is pretty certain that there will be some craze, some catchword, some dominating notion, derived from the science of the day, which will react upon popular thought. The public couldn't get on without it; the newspapers at any rate couldn't get on without it. And my prophecy is this: that the whole movement among scientific people which is crudely called by the name of psycho-analysis is only the beginning of—what shall I say? If you will allow me to use slang for a moment, I would say that psycho-analysis is only the beginning of a great psychological ramp, comparable to the great biological ramp of last century. I believe psychology is going to become an intellectual fashion, and we shall all be expected before long to talk learnedly about psychology and read books on psychology. I only hope that before we arrive at that point the books on psychology will be better suited to general reading than the psychological literature of the present day.

Biology terrified the Christianity of last century by setting out to examine and to explain our physical nature, the bodily structure which links us with the beasts. Psychology goes a step further, and purports to examine and explain the nature of the soul itself. Our tastes, our fads, our habits of mind are all going to be explained for us and explained away for us; they are all to be accounted for by the fright you had when you were a baby, or something of that kind. I'll tell you an instance of the kind of thing I mean. A friend of mine, who is now a Catholic, consulted a friend of his who dabbled in this new psychology as to whether he ought to become a Catholic or not. And the other man said: "Of course, you see what it is that makes you want to be one? It is because you are an eldest son." And my friend, who has an enquiring mind, said: "That is very odd, because two people I know very well have become Catholics lately, and they're both youngest sons." "Oh," said the other man, "of course it does very often happen that youngest sons have a very strong attraction towards the Catholic Church." My friend gave up psychology after that. But you see the sort of thing we are in for, if my dream comes true? The set of a man's mind will always be explained, and explained away, to the satisfaction of the public, by some sham scientific formula like that.

Now, when this third wave of psychology beats over us, when this new movement comes in contact, as it must come in contact, with the popular religion of the day, where exactly will it hit it? It will hit it (if there is any value in the religious forecast I have been trying to give you) right in the solar plexus. The religion of to-morrow will be pinning all its faith to the value of a state of mind, an intuition—that state of mind which finds satisfaction in Christianity. And it will be precisely the value of such states of mind, such intuitions, that the popular science of to-morrow will be concerned to

investigate and to discredit. The two express trains, you see, running on the same line and bound to crash into one another. Or, if you prefer to alter the metaphor, put in this way. The apologists of Christianity, of non-Catholic Christianity, will have been abandoning position after position under the influence of philosophical and historical criticism, and then will have entrenched themselves in their last line of defence, "religious experience"—and it is precisely upon that line of defence that scientific criticism will by that time have trained its guns. By the time religious experience has been acclaimed as the sole proof of the Christian religion, psycho-analysts will, for all I know, be offering cheap cures for religious experience. They will be telling us that the religious instinct is a perverted form of the sex-instinct; or they will be giving statistics to show that 75 per cent. of professing Christians were born on a Wednesday—one way or another, they will have an *explanation* to produce why it is that some people find religion suits them. And, in the eyes of everybody who believes that sort of talk—and the public is very ready to believe that sort of talk when scientific people lend their names to it—the last argument in favour of Christianity will be gone.

What happens after that in my dreams I don't know; that is where I wake up. But I am terribly afraid that this new determinism which the modern psychologists are preaching is going to involve heavy losses for the already depleted ranks of non-Catholic Christianity. It is silly of us Catholics, if we allow ourselves to feel any sense of triumph when Protestants around us lose their grip on religion. For, although an instructed Catholic is not open to the same dangers, it is still true that the repercussion of these movements of thought does make itself felt even among us. We are apt to catch from our neighbours a mild form of the latest scientific rabies. I don't know, of course, whether I've any right to say

that in Ireland. Time has yet to show how far the civilisation of these two islands will grow together or grow apart, how much or how little the thought of one will react upon the thought of the other. But, for whatever the warning is worth, I would warn Catholics both in England and in Ireland to fear further still depletion in the ranks of their non-Catholic but Christian neighbours in the near future.

It is well for us, I say, to be prepared. For, in proportion as the other Christianities of our time lose, more and more, the certainty of their witness and the definiteness of their outline, under the influence of contemporary fashion; in proportion as their apologetic becomes more hesitating, their grasp of Scripture less firm, their sense of contact with a historic past less real and less effective; in proportion as they re-edit the formula of their convictions, treating hell as a myth, and sin as a lapse, and the facts of the Gospel as a metaphor and an adminicle—in that proportion we too shall feel the strain, we too shall be conscious of a change in the atmosphere. Not that our hope can fail, not that for us there can be hesitation or surrender. But we shall achieve an isolation and a publicity; men will have us in mind more when they estimate the Christian forces, or deride the Christian superstition, or chafe at the restrictions of Christian morality. The other denominations, that stood like buffer states between us and whatever hostility religion can arouse, will not take the shock as heretofore; we shall rally under a more conspicuous flag and bear a more solitary reproach. Non-Catholic Christianity, which has protected us hitherto as the ivy protected Jonas, cankered now by the worm of rationalism, will afford us no longer its ephemeral shade; we shall face the glare. And the generation of Catholics that follow us will need, under that closer scrutiny, calm faith, and ready loyalty, and unaffected holiness. It is for our example to inculcate such virtues, and for our prayers to implore them.

HERMANN BAHR: HIS PERSONALITY AND HIS WORKS

BY MARY M. MACKEN, M.A.

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TO judge contemporary literary achievement is always a difficult and a dangerous task, doubly difficult perhaps in times like ours, when literary fashions, like political ones, seem to succeed one another so rapidly as to preclude any idea of permanent values. The final verdict on such permanency of value is best left to posterity ; but the study of a living personality, with the forces in it that cry out for artistic expression, the action and reaction upon these forces of movements and persons, past and present, is within the purview of a contemporary. Such a study, especially in the case of a personality so living, so abundant, so rich and so varied as Bahr's, is at once fascinating and instructive—fascinating because of the protean forms in which his wit, humour, intellect and temperament clothe themselves ; instructive because of the ethical forces ever at work in his steady if somewhat breathless development from the Storm and Stress of anarchy, political and spiritual, through the various phases of decadence, mysticism, and symbolism of his time, to Nationalism and Catholicism.

To give an exhaustive account of Hermann Bahr and his activities within the limits of one or two articles is a well-nigh impossible task. When it is remembered that he began his literary activity in 1886, that practically every year since then has seen at least one, and very often two and three works of his in the press, that these works cover a very wide field (over thirty plays, eight novels, numerous volumes of reviews, literary and philosophical essays, which contain some of his best work, character-studies of contemporary personalities), this

impossibility will be still more clearly realised. The period, too, in which he worked and is still working, is one when literature has become to a great extent internationalised ; the reactions on artists are not now confined mainly to their own country, or to the great classics, but embrace the whole field of European ideas and forms. This, as dramatic critics have often pointed out, is especially true of the drama, one of the most vital forms of Bahr's activity, though I doubt if it is the one by which he will go down to posterity. Some critics have gone so far as to set up what one might call literary doubles—the doubles being often drawn from widely different national groups—the Irish-English Shaw and the Silesian-Austrian Bahr, the Italian d'Annunzio and the Austrian Hofmannsthal, the Frenchman Dumas and the Spaniard Echegaray, the Italian Giacosa and the German Lindau, the English Pinero and the German Sudermann. Such parallels very often give a quite erroneous idea of the character and activity of the respective authors. A better parallel to Bahr, the thinker and the writer, could be found perhaps in Maurice Barrès, or again in Chesterton ; but the fact that such parallels can be drawn shows how wide is the field that has to be covered in any attempt to follow the development of this remarkable man.

Fortunately for the student of Hermann Bahr, there is a mass of material at hand out of which his development can be studied ; for he is the type of writer who admits us into his sanctum and lets us see himself as he was at all the various stages of his tumultuous career. And what a career ! There is not a literary or artistic movement of importance in Central Europe in the last thirty years in which he has not worked, in which he has not very often led the way. In the *Hermann Bahr Buch*, which was produced to honour his fiftieth birthday (July 19, 1913), the compilers, in a complimentary address, maintain that Bahr, more than any other man of his

age, stood for the inner history of the generation which was then over. Every phase of that development he had gone through as passive and active participator. His development had been so rapid, his changes of spiritual form and content had been so bewildering as to be incomprehensible to some of his later and unfriendly critics. But his followers maintain that, with all the varied and bewildering changes, he remained himself. ("Never the same and yet always the same" was the formula which he selected for himself in one of his delightful and self-revealing causeries in *Inventur*). They see in the temperament of the man an abundant belief in life and in his mind a critical and sceptical attitude towards the phenomena of life. That is why, as writer and thinker, he reached out towards everything, rejected much, and yet remained true to himself and to life. They stress in him the complete absence of solemnity or pomposity, the easy gaiety and freedom from egotism, the willingness to spend himself for every good thing that needed his services, and the careless grace with which he gave of his natural gifts, so that his public often run the risk of forgetting how many and how great these gifts were.

Herman Bahr was born in Linz, Upper Austria, in 1863, but of parents who could trace their origin to Silesia. He was the son of Dr. Alois Bahr, K.K. Notar, occasional poet and leader of the Liberals, a vigorous speaker in the Upper Austrian Diet against that militant and saintly Bishop Rudigier, the first portion of whose beatification process ended successfully in 1914, and whose Life, a beautiful monograph (history, epic, biography and hagiology in one), was written in 1916 by the same Alois Bahr's son. This monograph helps us to realise the atmosphere of "enlightened" Josephinism and traditional Catholicism in which Bahr was reared, and which undoubtedly influenced later happenings in his life. His early education was received in Linz, later in Salzburg,

" the Barock city of his soul," to which he was to return in 1912 and where, as he tells us himself, he found the form in which his spirit was to clothe itself. That spirit and that form are the chief interest of his little Art book *Salzburg*, published in 1914.

Salzburg, its churches, its old flat-roofed houses, its architectural beauties from the hands of Fischer von Erlach and Rafael Donner, gave to his Upper Austrian mind a Latin impress. That same Latin air of quiet and lofty humanism Bahr breathed in the Salzburg Gymnasium conducted by the Benedictines, whose influence on the formation of Austrian culture he is never tired of praising. Here he found a teacher after his own heart, Pater Josef Steger, whose memory and whose teachings influenced him in every momentous crisis of his later life, especially in the religious crises of 1904 and 1914. In the 8th chapter of his *Selbstbildnis*, where he speaks of the studies pursued in the Salzburg Gymnasium and of the influence on his young and receptive imagination of Homer and Plato and of the Greek language, " the most beautiful that ever broke into blossom on human lips," he maintains that he owes his return to the Church, twenty-five years later, to the " Superbarock " Christianity of that fine and discriminating Greek scholar and author, Pater Steger, " whose memory shone forth, like a quietly gleaming star, from all the clouds of error, delusion and lewdness that afterwards darkened my life." In Salzburg, he becomes a student of Goethe, whose influence on his mode and form of thought at all periods, but particularly in his later phases, cannot be exaggerated.

In Salzburg, too, there seemed to ripen in him the idea of the " Philolog " as his future profession, by which he meant, not indeed the theorist, the professor, or the exponent of mere book-lore—he never made any claim to be an " expert "—but the guardian of the inheritance upon which the whole intellectual edifice

of the West is based, guarding it, if needs be, for better days. And in that mingling of pride and humility which is so characteristic of Bahr and so attractive, he sees himself, in his autobiography, as one of that long procession of German creators and critics which includes such names as Klopstock, Herder, Voss, Lessing, Wieland, Goethe, Hölderlin and Nietzsche, but adds: "Now and again there are Germans who try an experiment, try whether the "Philolog" in them might not perhaps be made to compensate for the lack of poetic genius. My works are one more attempt to repeat this experiment, which indeed never had any success." There are many professional "Philologen" who would deny Bahr this title, and who would relegate him to the rank of the journalist and the "faiseur," as they style him. But we, far removed from the heat and din of the conflict, understanding but little of the rivalries of professional and non-professional, of cliques and schools, may be content to judge him by his work and by that alone, and to admit that, as he himself maintains, he has always been at bottom the "Philolog," testifying after the manner of the Greeks, in one creative work after another, to the reign of the Good, the True and the Beautiful.

This Salzburg Gymnasiast, declaiming Sophocles aloud in his room, has dreams of being an actor too—an exponent as it were of the "Philolog" in him. This actor philolog impulse he is afterwards, in the *Bildnis*, minded to explain, Freud-like, as the ghost-walking of the old Bavarian Austrian Barocktheater, which was indeed a kind of living and applied "Philologie," but which had so completely died out of the memory of faithless descendants that the boy Bahr did not even know it by name.

Bahr left Salzburg in 1881 after three years spent in the Gymnasium. He gives in his autobiography a very amusing account of his rather dramatic exit. He was told off to make the "leaving speech" at the annual

school-closing ceremony—the subject chosen being " The value of work." The speech was written out long beforehand, and was strictly censored by all the masters including the Head. We get an idea of the nature of that Austrian censorship when Bahr tells us that he was obliged carefully, in this historico-philosophical dissertation, to weigh the adjectives, positive and superlative, that he applied to the different Hapsburgs, lest any slip might be construed into *lèse-majesté*. In spite of this censorship, his speech, delivered in the presence of the Prince Archbishop and the Tuscan Court, did give offence. The sentences of which the authorities fell foul ran as follows : " The aristocracy of birth has lost its meaning ; in place of it we have the aristocracy of wealth. Its place will in due course be taken by the aristocracy of labour." Bahr, as the speaker of the fatal words, became the hero of the hour, but the Director was retired on pension, and so great was the commotion that the Salzburg Gymnasium discontinued the custom of having a public celebration at the end of the school year. No such ceremony was held for 39 years after ; but, he adds, " the custom is being reintroduced this year [1923], and I should be curious to know what would happen now should a young man in his leaving year promise the new Republic as little future as I foretold then for the powers of the old monarchy."

He went up to Vienna University in 1881 as a student of classics. His first big experience was *Tannhäuser*, in the famous Vienna Court Opera House, and from that day he was an ardent disciple of Wagner. He shares that taste (if we can call it a taste and not rather a passion) with his " literary double," Shaw, whom he was to help to introduce to the Viennese when *The Devil's Disciple* was played for the first time in the Raimund Theatre on February 25, 1903.

The student Bahr started in 1881 as a most diligent

frequenter of all the lectures in his faculty ; but introduced by a relative to the seductive café life of Vienna, he soon learned to look on traditional morality as stupid and provincial. The Platonism, the Christian ideals and the wisdom of the Benedictine Gymnasium seemed very remote. The University, as he experienced it, did not differ very greatly from Goethe's Leipzig experiences as satirised in the first part of *Faust*. He therefore abandoned Classics and took up Law, with occasional adventures into national economics and a mild interest in politics. He renounced God in the name of the Natural Sciences, of which he says he knew nothing except what was in the *Neue Freie Presse* ; he renounced Art as it was understood by Classical Germany, but " discovered " Ibsen, whom he defended against hostile critics. Ibsen's work was, for him, not art, but rather the treatment of the problems which beset the modern anarchic world.

But Bahr's artistic, social and economic experiences were brought to an abrupt close in 1883. He was sent down by the University authorities for a revolutionary speech at a memorial meeting of students on the occasion of Wagner's death. He now seems to have become a sort of revolutionary on principle, out against the Austrian State and the hypocritical, cowardly " Liberals," who at once sneer and wink at it and take office under it. A late echo of that revolutionary mood, that storm and stress which finds in Bahr a peculiar Schiller-Ibsen expression, is the five-act " bourgeois " tragedy, *Die Grosse Sünde*, written in Paris in 1889 and dedicated to Ibsen. This is Bahr's first big work, and one which, though very obviously depending for its situation and ideas on Ibsen's *Enemy of the People*, shows an astounding power of characterisation, a facility in mass grouping, and an ease, fluency and wit of dialogue which are a sufficient earnest of dramatic ability. It is not, indeed, devoid of crude sensationalism ; Bahr cannot avoid that

craving for the erotic and the sexually brutal which is a characteristic feature of the "modern" movement. The play, though impossible of performance on any stage, is technically interesting—it shows the swiftness of Bahr's development, for the work is not so much an example of the naturalistic school as a transition from it under French influence.

As a "revolutionary" student of the wildest type, Bahr spent a short period in Graz and in Czernowitz, from both of which Universities he was sent down—"épater les bourgeois" was then, as it was for some time later on, his passion. In 1884 he went to the University of Berlin as a law student, working under Adolf Wagner and Schmoller, and hearing Treitschke and Scherer as well. It is interesting to note that one of his fellow-students at that time was Hainisch, now President of the Austrian Republic. The Berlin of the eighties matured him for Paris and for Art. Here, he tells us, he shed the lightness, the frivolity, the carelessness of the Viennese and took on some of the sterner virtues of the Mark. Berlin began what Paris ended ; it gave him the middle-class virtues of work, internal order, honesty towards himself, patience, indefatigableness, self-control, economy of his own forces and loyalty to himself. In those three years he does not take a degree ; he becomes a worker and writer for the Social-Democratic movement, a disciple of Zola and a student of Ibsen, a sort of literary Samson labouring to bring the temples of the Philistines down about their ears.

Nowhere could one get a better introduction to the mood and the milieu out of which was created the modern literary and artistic movement of the eighties in Germany than in a study of Bahr's works. They admit us, as it were, behind the scenes ; we watch the forces at work, creating this new chaotic drama of a world distorted and distraught ; we see literature made and unmade by these turbulent young geniuses. To this first Berlin period

belongs *Die neuen Menschen*, a tragedy which he wrote within a week in 1887, and which was greeted with the greatest enthusiasm by all the adherents of the new movement, and with horror by the old school and by moderates of every class. An attempt was afterwards made to put this Ibsen glorification of free love upon the Berlin stage, but it went under in a storm, Bahr himself watching the tumult in the parterre. *Die Grosse Sünde*, *Die neuen Menschen*, and two subsequent plays, *Die Mutter* and *Die häusliche Frau*, represent Bahr's contribution to the naturalistic movement, and are at the same time a proof that he was no longer held by it. A seeker for a thesis might easily prove that all four represent a transition, and that Bahr has in these dramas "liberated himself," in the manner of Goethe, from the oppressive influence of the time-spirit, escaping already into clearer air. He probably at the time enjoyed the sensation which they caused, and revelled in being the "Kinderschreck der gesitteten Menschheit."

In 1887-88 he serves his Freiwilligen Jahr in Vienna, and is minded to show the military authorities that he can be a model soldier, in spite of the fact that he joined up with a bad reputation, not only as a loose playwright (that might have been forgiven him), but as Social Democrat, Wagnerite and German Imperialist. He is actually made corporal and gets "excellent" at the theoretical and practical examination for officer rank, though the War Ministry refused to sanction his appointment. From this period of military service and of friendship with Viktor Adler dates a very Viennese and a very healthy one-act comedy, *La Marquesa d'Amaëgui*, a skit on the pessimistic school of young writers (Bahr clearly has himself in mind) and on the Social Democratic leaders.

In 1888 Bahr, having done his year's military service to the satisfaction of all concerned, was rewarded by his father with a year's free residence wherever he chose

to spend it. He decided for Paris, the influence of whose writers he had already felt; for the German modern movement of the eighties had its starting point in Zola, and took from Paris the watchwords of the Renascence it dreamed of. Bahr's description of the speed with which he pushed on towards this intellectual Mecca resembles Goethe's account of the rapidity of his flight from Germany into Italy in 1786; and indeed, if one may compare the greater with the less, Paris did for Bahr what Italy did for Goethe. It gave him form, it gave him art, it gave him purpose and clarity, and it gave him too the sense of a great national and artistic tradition, which he afterwards strove to emulate in a series of works beginning with his Austrian national play, *Franzl*, continued through novels like *Drut*, *Die Rahl*, *O Mensch*, *Himmelfahrt*, *Die Rotte Korahs*, and not, fortunately, ended yet. His analysis, in the autobiography, of this sense of racial and national continuity, this traditionalism, this regionalism of the French character, which allows the French artist to surrender himself, without danger to his ultimate inner development, to the most extravagant individualism, has undoubted echoes in it of Barrès—the Barrès of the *Culture du Moi* period, of *Un Homme Libre*, as well as of the *Scènes et Doctrines du Nationalisme* and *Amori et Dolori Sacrum*.

In 1894, in his *Bildung*, Bahr reviews, as it were, himself, the "problematic" artist, the man whom contemporary critics called "Der Mann von Ubermorgen," whom Harden described as "living in the future, in the temperature of the second-next day." He explains himself as one wanting to explore "the whole surface of this broad age, to enjoy the full tumult of all the cosmic emotions," and he consoles himself for his lack of a crowd of adherents with the thought that, "between the Volga and the Loire, from the Thames to the Guadalquivir, there are to-day no emotions which I do not understand, share, and help to shape, and the soul of Europe has no

secrets from me." And he claims Barrès, "My Master," as another such European—indeed, part of the programme of Barrès' *Tâches d'Encre* was "à l'âme française substituer l'âme européenne." Both were to be precursors of a new race, the nation of Europeans, in whom national frontiers are burst and the way made straight for "pure humanity." Both Barrès and Bahr, the master and the disciple, were afterwards to take to heart the words of Dostojewski: "Man ranges too far afield; I would have him narrower"; they were to find their national and spiritual horizon nearer home. Like Goethe, they were to taste the bitter sweet, the human joy of limitation, but in no pessimistic spirit, depth and height more than compensating for breadth.

Barrès, then, is one of the biggest influences in this Paris period—and the most abiding. Bahr feels that he is his spiritual twin; nothing in his conduct surprises him. The Barrès of the "Culture du Moi," Barrès the follower of Boulanger, Barrès the Deputy for Nancy are all for him, though not for Barrès' own countrymen at the time, in the same category. When he read Barrès, it felt like a conversation with his own ego. Barrès, like Bahr, lived in a perpetual crisis; his work is his personality imprisoned alive, he felt the urge of the creative spirit, he did not possess himself like an intelligent being: "c'est par plénitude, par nécessité et de la manière la plus irréfléchie que se produisent les germes qui, bién soignés, deviendront de grandes oeuvres." He reproduces in his writings, as Bahr will afterwards do in the series of comedies running from 1900 to 1914 (and especially in the 1906 *Die Andere*), his intimate sensations and his own mockery of them—"les railleries de son surveillant intérieur"; he, too, is at once "sincerité naïve et ironie serrée." An analogy with Bahr's disciple-like attitude to Goethe might even be found in *Un Homme Libre*, in the chapter entitled "Les Intercesseurs":—

Il est des hommes qui ont réuni un plus grand nombre de

sensations que le commun des êtres. Echelonnés sur la voie des parfaits, ils approchent à des degrés divers du type le plus complet qu'on puisse concevoir. Vénérons-les comme des saints, appliquons-nous à reproduire leurs vertus, afin que nous approchions de la perfection dont ils sont des fragments de grande valeur. Aisément nous nous façonnerous à leur imitation, maintenant que nous connaissons notre mécanisme.

Bahr's later dreams of an Austria of the future have an analogy already in 1889 in *Un Homme Libre* :—

C'est peut-être en ton âme que moi, Lorraine, je me serai connue la plus complètement. Ce futur qui est dans ta race à l'état de désir, et qu'elle n' a pas l'énergie de réaliser, cultive-le prends-en une idée claire. Pourquoi toujours te complaire dans les humiliations ? Pose devant toi ton pressentiment du meilleur et que ce rêve te soit un univers, un refuge. Ces beautés qui sont encore imaginatives, tu peux les habiter. Tu seras ton Moi embelli : l'esprit triomphant après avoir été si longtemps l'esprit militant.

It would be easy to find innumerable parallels to these ideas in the Bahr of the period from 1900 on. And, finally, almost every word of Paul Bourget's criticism of Barrès appended to *Amori et Dolori Sacrum*, might be applied to his Austrian twin, Bahr—" un enfant de la fin du siècle, en qui les besoins de la vie morale palpitent et souffrent à vide sans cet aliment de la foi au mystère du monde, à la réalité vivante de l'Inconnaissable, à Dieu—mystique incroyant qui ne sait pas prier—ironique et méprisant par amour d'un Idéal dont il n'aperçoit pas de principe extérieur à lui-même." And to Bahr, too, will come in the fulness of time what Bourget hopes will come to Barrès, the realisation and the confession : " Je ne peux me passer de Dieu."

From this Paris period dates the series of essays published in 1890, *Zur Kritik der Moderne*, which are Bahr's first important contribution to literary criticism. They are in many ways characteristic of the later Bahr, and characteristic especially in his attitude towards the persons of whom he writes. His idea of criticism is one

that he has derived from or at least found confirmed by his French experience. There is no entering into judgment on works or authors. On the contrary, there is every effort made to enter into the author's ego—" se donner mille âmes successives." In that sense he read and reviewed books; in that sense he criticised movements. His essays, therefore, are in the nature of a " Causerie," and he describes them best himself in his autobiography by borrowing the words of Anatole France :—

> Le bon critique est celui qui raconte les aventures de son âme au milieu des chefs d'oeuvre . . . . Pour être franc le critique devrait dire : Messieurs, Je vais vous parler de moi à propos de Shakespeare, à propos de Racine ou de Pascal ou de Goethe. C'est une assez belle occasion.

That type of criticism Bahr was to follow out for the rest of his life. His style, too, at this period has an ease, a limpidity, a clarity which approaches it very near to some of the best French models. In depth of content and breadth of vision he was afterwards in the collected papers of 1920-1923, such as *Sendung des Künstlers* and *Summula*, to surpass them. Some of the most attractive papers in this collection are those on " Les Parnassiens," on " Henrik Ibsen," on " Zur Kritik der Kritik," and on " Villiers de l'Isle Adam."

Bahr left Paris in 1889 and travelled through Spain—still writing, this time a novel, *Die gute Schule*. Spain gave him eyes for Barock, but not until later were its spiritual and symbolic glories to be borne in upon his soul. From Spain he passed over to Morocco, and then back again to Paris, whence he was summoned by Arno Holz to Berlin, to help in general to make the Young German Movement " go," and in particular to be co-editor with Holz of the periodical which was then *Die Freie Bühne* and is now *Die Neue Rundschau*. He arrived in Berlin in May 1890, already a recognized leader; and there we leave him for the present.

MARY M. MACKEN.

THE AMERICAN PUBLIC AND THE MOTION PICTURE

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REGARDLESS of our personal likes or dislikes, it is well to realise, in any discussion of the motion picture, that it has become a daily influence in the lives of millions of people the world over. No matter from what angle the motion picture is considered—whether in its economic, educational or social aspects—it becomes at once a most interesting and important topic for discussion. Any agency that exerts the subtle, persistent and far-reaching influence that emanates from the motion picture screen is surely entitled to serious consideration.

It is especially important, in my judgment, that our Catholic people comprehend the problem of the movies, because every Catholic who is animated in his social life by the high principles and noble ideals of the Catholic religion is peculiarly fitted to understand its difficulties and likewise splendidly equipped to aid in its solution; for the problem is, I believe, quite possible of solution, not, as will be shown, through the application of drastic measures such as repressive legislation and the big stick of legalised reform, but through sympathetic understanding, friendly co-operation, and constructive thought and action. These are characteristically Catholic methods of procedure—methods which people of fairness and common sense may safely apply to the consideration of any question without fear as to the success of the issue. In the following paragraphs an attempt will be made briefly to review the motion picture problem as it affects the whole population of the United States as well as the Catholic portion of it.

It would be interesting, if space permitted, to chronicle the various steps in the evolution of the motion picture

business, which in a little more than a quarter of a century has developed from the penny arcade stage to a place in the forefront of American industries. Complain as we may about the men who dominated the screen in its incipiency --and it is true that some of them were fur pedlars, clothes spongers, cloak merchants and men of kindred callings—we must give them credit for their astuteness in seizing upon the motion picture as an instrument of gain, and for developing its commercial possibilities to the extent that we find to-day. Keen business sense, unbounded faith and untiring energy is the brief answer to the commercial development of the motion picture business, which is to-day as fully stabilized, as intelligently directed and as capably captained as any of the leading American industries.

The commercial rating of the motion picture industry is in dispute. One estimate, in terms of actual turn over, places it in the seventh place, preceded only by the following: slaughtering and meat packing, petroleum, automobiles, foundry and machine shops, steel works and rolling mills, and cotton goods. Other bases of figuring would give it a higher or lower rating. The following data on the economic side of the business are illuminating. The investment in American films stands to-day at more than $1,500,000,000; the number of persons permanently employed in the industry is in excess of 300,000; last year 200,000,000 feet of American film went into foreign trade, representing between 80 per cent. and 90 per cent. of the film product exhibited abroad.

In this connection it may be interesting to note here the result of a film popularity contest recently conducted by the *London Daily Chronicle*, in which more than 900,000 votes were cast. American films were awarded the first four places, the films selected, in the order of their popularity, being *The Ten Commandments*, *The Hunchback of Notre Dame*, *The Dramatic Life of Abraham Lincoln*, and the *Thief of Bagdad*.

It is estimated that in the United States 50,000,000 people attend the movies each week. This means that practically the entire population of the country finds itself twice a month within the country's 20,000 motion picture theatres. The box office receipts last year, as a result of this attendance, were estimated to be $520,000,000.

As regards Catholic attendance at the movies, we find that Catholic men, women and children make up certainly one-fifth, and perhaps one-fourth, of the total motion picture attendance. In many sections of the country, due to the overwhelming urban distribution of the Catholic population of 20,000,000 people, Catholic attendance at the movies is undoubtedly more nearly from one-fourth to one-third of the total. Adhering, however, to the 20 per cent. figure, it develops that once a week on an average at least 10,000,000 Catholic men, women and children attend the motion picture theatres in the United States; and that every year they pay in at the box office more than $100,000,000.

A few general statistics will help to visualize the seriousness of the motion picture problem. A recent survey, conducted among 30,000 high school students, disclosed the startling information that 83 per cent. of the boys and 88 per cent. of the girls attended the movies at least twice a week. Another study showed that for every 10,000 receiving their education in the universities, there are 300,000 getting theirs in the movies. The total motion picture attendance in the United States has been classified as 85 per cent. adult and 15 per cent. juvenile. With these statistics in mind, the question of what is good and bad in the screen product becomes, for the Catholic body as a whole, and for each one of us individually, a serious problem.

It would serve no good purpose here to go into detail regarding the moral lapses of the screen during the past few years. Fortunately we are emerging from an era of

flagrant advertising, untruthful exploitation, misleading box office titles, and a nauseating flood of sex and vampire pictures, many of which grossly misrepresented our American social life, habits and ideals to the peoples of other nations to which our films were sent.

The nation-wide criticism which the many offences and deficiencies of the screen provoked forced the leading motion picture producers to assume an entirely different attitude toward the public than had been manifested during the early, haphazard days of the industry. Producers, representing 85 per cent. of those engaged in the manufacture of the films, organised a national association known as the Motion Picture Producers and Distributors of America, Inc. In their articles of incorporation they solemnly proclaimed their moral responsibility toward the public in a pledge " to establish and maintain the highest possible entertainment, moral and artistic standards of motion picture production," and " to develop the educational as well as the entertainment value and general usefulness of the motion picture."

To aid the constituent companies realize the objectives set forth in their articles of incorporation, the producers selected a man with an exceptional genius for public service, former Postmaster General Will H. Hays, to direct the affairs of their organization. Shortly after assuming the supervision of the industry, Mr. Hays organised a Committee on Public Relations, representing approximately 100 of the nationally organised associations operating in the fields of education, religion and public welfare, to serve as a channel of communication between the public and the motion picture producers. This committee was later merged into a permanent Department of Public Relations, which functions at the present time as an " open door " through which the public approaches the industry, suggesting to the manufacturers methods for making the screen output more satisfactory, interpreting to them the sentiments of the theater-goers, their

likes and dislikes, and aiding, through previews, to eliminate objectionable features in pictures before they are released for public exhibition.

The National Catholic Welfare Conference, through its Motion Picture Bureau, was one of the organizations most active in bringing about this changed attitude on the part of the industry and in getting its responsible heads to recognise and gradually measure up to their responsibilities to the public. The N.C.W.C. Motion Picture Bureau recognized that motion pictures will always be mass entertainment, a form reaching more widely into all branches and gradations of society than any other, and therefore responsive to the greatest variety of tastes and preferences. The method of improving the movies and of elevating their moral and intellectual tone was considered by the N.C.W.C. to lie in cultivating a higher moral and cultural growth in the individuals who compose the masses. We did not recognise, therefore, in legalized censorship the remedy for the things that were wrong in the films, but tried by every constructive method to arouse in our people a sense of their individual responsibility, and tried through the creation of an enlightened public opinion to effect such reforms as were needed.

In translating this attitude into action, we developed a policy and program which has been accorded the generous support not only of the Catholic agencies of the country, but also of many non-Catholic organizations as well. The N.C.W.C. policy and program are as follows: (1) To develop among the Catholic people of the United States a proper appreciation of the motion picture as an instrument of entertainment, recreation and education; (2) to work constructively with the members of the national association of motion picture producers and other film manufacturers for the further advancement of the screen, the elevation of the standards of motion picture production, and the development of the highest usefulness of the motion picture industry; (3) to direct the flow

of Catholic patronage toward worth-while motion pictures ; (4) to invoke public opinion, especially Catholic opinion, as the most effective kind of censorship in remedying the evils in motion picture production and exhibition ; (5) to work for clean, truthful and inoffensive advertising and exploitation of motion pictures ; (6) to encourage the presentation of motion pictures which appeal to the whole family, and the exhibition at special matinees of films suitable for juvenile patronage only ; (7) to promote the further use of motion pictures in Catholic parishes, schools, colleges and community circles as a force for education and for good citizenship ; (8) to release regularly, through the N.C.W.C. News Bureau, a motion picture critique recommending worth-while productions to the patronage of the Catholic people of the United States (only pictures of merit receive consideration, and no black list is published) ; (9) to conduct a regular Motion Picture Department in the N.C.W.C. *Bulletin*, official organ of the National Catholic Welfare Conference, for the information of affiliated organizations and individuals ; (10) to co-ordinate the motion picture activities of the organizations affiliated with the National Council of Catholic Men and the National Council of Catholic Women, and the several million Catholic men and women included within the membership of said organizations, and to enlist the co-operation of the Catholic clergy, parents, teachers and individuals generally in support of this program.

This attitude on the part of the N.C.W.C. and of leading non-Catholic organizations of similar aims in this field, has unquestionably resulted in greatly improving conditions in the motion picture field. Especially has the industry attained to noticeably higher standards in the artistic, moral and entertainment quality of its films. The vampire type of film and its successor, the film with an undue emphasis on the sex theme, have given way to a cleaner, more wholesome, and more honest product. Film humor of the cheap, slap stick variety

is to a noticeable degree giving way to really clever and entertaining comedies, *e.g.*, the stories of that typically American humorist, Sydney Porter, better known perhaps by his *nom-de-plume* " O. Henry," have just been adapted to the screen. The biggest box office attraction during the past year, as demonstrated by proved attendance figures, was a wholesome and very funny six-reel comedy called *The Freshman*, featuring one of the screen's leading comedians, Harold Lloyd. Interesting travelogues and short reel subjects are finding their way more and more on the regular movie programs and crowding out the dull, mediocre, banal type of " feature " photoplays.

One of the last season's greatest successes was a picture called *Grass*, an extraordinary travel scenic, telling of the semiannual migrations of a near-barbarian tribe called the Baktyari. *Nanook of the North* and *Kavilina of the Icelands*, two splended travelogue dramas, are other examples of this type which have been equally successful. *The Voice of the Nightingale*—a one-reel classic in color, awarded the gold medal for short subjects produced last year, is still another example of the kind of picture that the American public is beginning to prefer. The news reels, telling each week of the more interesting world happenings, have met with universal favour and are now a part of every film program.

Proof of the desire of the public for a clean motion picture product is furnished in the result of a questionnaire recently circulated by a San Francisco paper among the residents of Southern California dealing with the question : " What does the public want in motion pictures ? " The most important result of the survey was the establishment of the fact that the people of California prefer clean, wholesome pictures, as was indicated in the selection of the following best ten given in order of their popularity through the paper's canvass : *The Ten Commandments, The Pony Express, Don Q., The Iron Horse, The Thief of Bagdad, The Lost World, Janice*

Meredith, The Freshman, Peter Pan and *The Unholy Three.* For the benefit of those who may not have seen these pictures, it should be stated that they include religious, historical and classical themes, together with three clean comedy pictures. The California canvass is significant in pointing out the truth of a statement made by a very keen observer of human nature, who said : " We do not judge the movies ; the movies judge us."

My own experience in reviewing the 1925 photoplay output for the N.C.W.C. News Bureau, serving nearly 100 papers in this country and abroad, has been equally gratifying. I do not remember having seen in any year so many fine, worth-while productions. In no previous year has there been, in my judgment, such a steady improvement in the artistic, entertainment and moral standards of the screen. In its review and information service, the N.C.W.C. Motion Picture Bureau has adoptde the slogan : " Boost the Best." We believe that policy to represent a better psychology than mere fault-finding and public criticism, which would result only in advertising the worst.

I do not desire to convey the impression that the movies are 100 per cent. perfect. They are, in fact, far from perfection. This much, however, must be admitted : the modern screen does not suffer in comparison with such other public institutions as the legitimate stage and the press, or with our current literature as published in book or magazine form. Neither the screen nor any of the institutions mentioned will reach the acme of perfection until the people themselves measure up to the same specification.

In considering the whole situation, this writer is strongly inclined to the viewpoint expressed by the screen editor of *The New York Times* in commenting some time ago upon the motion picture survey conducted by the Reverend Charles N. Lathrop for the Federal Council of Churches of Christ in America. This report recommended among other things the Federal licensing of motion picture

producers and distributors, with provisions for suspension and revocation of licence for violating the conditions under which the licence is granted; state laws making it a misdemeanour, with adequate penalties, to exhibit motion pictures that are, in the minds of the courts, obscene, indecent, and detrimental to the morals of the people; and local licensing of exhibitors under regulations that would make possible the cancelling of licences if the exhibitors persisted in holding exhibitions that are detrimental to the welfare of the community. The comments of *The New York Times* were :—

> When you face the situation squarely, are you not driven to the fundamental truth that public entertainment tends to seek the intellectual and moral level of the people entertained? Isn't it more of an effect than a cause? Isn't it subject to a natural law which no legislation can make inoperative? And isn't any attempt to raise the intellectual and moral life of the screen by legal enactments not only futile, but certain to do more harm than good? Therefore, should not the effort be directed toward raising the moral and intellectual life of the people—by education, by guidance, rather than coercion? . . . In other words, isn't the problem one of fostering moral and cultural growth in individuals rather than one of protecting the masses? In so far as the Commission's report emphasizes this aspect of the situation, in so far as it evidences the necessity for education by and for community leaders, patrons, and all those interested in the public welfare, isn't it valuable and constructive? But when it resorts to any form of governmental paternalism in matters of opinion, does it not become futile and even dangerous?

It may be stated here that out of our forty-five commonwealths only six—Maryland, Kansas, Ohio, New York, Pennsylvania and Virginia—have state film censorship bodies. It is probable that New York—the largest of the six—will repeal the present law, Governor Smith, a Catholic and a staunch advocate of popular rights, having just recommended the abolition of the State Motion Picture Censorship Commission. In his recent message to the State Legislature Governor Smith stated :—

> Foremost among many useless activities of the government

is our attempted censorship of moving pictures. Censorship stands in open opposition to the American idea of freedom and liberty. We have sufficient laws to punish those who outrage public decency. If we haven't, they should be enacted.

The arm of the state must never reach out against freedom of speech or freedom of the press, and the exhibition of moving pictures is not far removed from those fundamental liberties that we have sought to guarantee to every citizen.

It will be no backward step, because the censorship of moving pictures was caught up in the mad scramble to censor everything only a few years ago. We have retraced our steps from the policy of subjecting our school teachers to a loyalty test, as we have likewise turned our back upon the governmental policy of licensing private schools.

The security of the state does not rest upon its ability to condemn acts before their commission, but rather upon its ability to punish violators of the law.

In pursuance of the policy outlined in the foregoing pages, the N.C.W.C. Motion Picture Bureau prepares its notices of current productions primarily for that section of the general theatre-going public which it endeavours to serve, namely, the Catholic patrons. Hence all pictures are reviewed with these specifications in mind: that the moral tone, entertainment value and story interest must measure up to the standards of the people to whom the reviews are addressed. Incidentally, if a picture can successfully pass these tests in all particulars, it receives the highest possible award of merit that can be given it by any reviewing agency.

The specification of moral quality in any picture admits of no compromise. This requirement is plain and definite. It outweighs all the other requirements. An immoral setting, a vicious attack upon recognized standards, a condonement of evil, a veiled thrust at religion, an open approval of the "easy way," a glorifying of vice, all these render a picture objectionable to Catholic patrons and offset all other merits the picture may possess. Since Catholic morals are safe and sure guides, the judgment of a picture according to these standards can be deftly

and definitely accomplished; but in commenting on the entertainment value and story interest of a picture the Bureau faces a different problem.

Theoretically, it should be easy to review a picture from the entertainment angle, for, in theory, the only requirements are that the picture be pleasing and that the story be interesting; or, to express it technically, that the review be impressionistic and not analytic. If these two qualities of pleasure and interest are present in an intelligent and legitimate manner, the reviewer's task, theoretically, is comparatively easy. But, practically, the matter is not so simple, for a number of qualifying elements enter into the situation and thereby complicate the reviewer's task.

Among the more important elements that the Bureau must recognise is an appreciation of the fact that the entertainment demands of the audience it serves are as varied as the tastes of the general public; that certain stars have their particular following; that each type of play has its especial appeal to portions of the potential audience; that some in the group are "movie fans" and others occasional patrons; and especially that the individuals in any group have varying degrees of sensibilities, temperament, artistic appreciation, cultural demands and idiosyncrasies.

These qualifying conditions automatically impose certain limitations, for no matter how perfect may be the review submitted to the public it will not be universally adapted to each individual. The extent to which these qualifying elements may be peculiar to each individual will colour his estimation of entertainment values. Every critic must recognise these limitations and realise that his comments cannot interpret any play in terms suitable to each individual. So the Bureau in its appraisals of the entertainment qualities of a play must weigh this fact and necessarily base its estimation, not upon the individual, but upon the normal reaction and mental

susceptibilities of the average Catholic patron. It must attempt to visualize the composite and determine the review accordingly.

Neither can the Bureau specialize on one phase of the screen entertainment to the exclusion of other worthy types; to do this would be to gild the frame and forget the picture. Hence the Bureau attempts to give a general *résumé* of the whole worthy screen product without playing favourites in respect to types, stars or producers. It makes no attempt in its criticisms to read any mystic meaning into the plays reviewed, nor to explain the psychological impulses that animate the characters. But what the Bureau does attempt is to record the effect that the picture may be expected to have on any normal Catholic theatre-goer.

In adopting these standards of judgment in its reviews, the Bureau is not only influenced by the practical aspect of service to its patrons, but it is animated with the laudable motive of elevating the popular taste in picture preference. Here, again, it faces a problem of ideals *versus* facts. The ideal is, of course, an artistic rendering of an entertaining story with a wholesome appeal. But between the ideal and its accomplishment there is a long difficult road, which must be slowly and patiently travelled. The fact cannot be ignored that better pictures will not be produced on a mammoth scale until the public demand is insistent upon a higher class of entertainment. Between the ideal and the actuality the Bureau must adopt a workable policy which takes cognizance of the exact situation, namely, that the growth in higher standards will necessarily be slow and that meanwhile entertainment must be supplied to the public.

The Bureau, therefore, attempts to direct the flow of patronage to the best of the present product, but it realises quite clearly that its efforts will not for some time be completely successful in any spectacular manner.

While it is well to remember that the motion picture

industry has a clear-cut responsibility to the public—a responsibility which they have voluntarily defined and, through their incorporation papers, solemnly proclaimed—it is not my intention to dwell so much upon the responsibility of the industry as upon the duty of the public in regard to the patronage of the industry's screen offerings.

I have already shown that a great percentage of our population, of which our Catholic people constitute a very considerable portion, have the " movie habit." They are accustomed to attend a particular theatre. They like the music, the arrangement, the nearness to their homes. They get the " habit " of that particular theatre and they accept its screen offerings—good, bad and mediocre—without a thought regarding the fitness of the show, its moral tone, its travesty on our religion ; without a thought to the fact that it is their money and their patronage which give continued life to these salacious productions. And their silence is construed by the exhibitors to mean approval.

This is true not only of Catholic parents, but it is likewise true of their children. Catholic parents permit their children to attend the neighbourhood theatre once or twice a week without any knowledge of the bookings offered by that theatre. These same parents who so carefully watch the diet of their children, who firmly deny them certain sweets and harmful foods, permit them to absorb a menu of visual hodge-podge that may sicken the minds and dwarf the souls of these same children. The parents watch closely what enters into the physical nourishment, but exercise no censorship or direction over the mind's food. Parents fail to realise that most pictures to-day are made for grown-ups ; they permit their children to attend the movies week after week without any attempt at selection or scrutiny of the themes presented.

When we realise that it is in our power to demand and to obtain clean pictures to which we can take or send our children, then the pictures will be forthcoming. But so

long as we fill the cash drawer of an exhibitor who offers a salacious programme, without utilising the effective protest of voice and withheld patronage, we must assume our share of the responsibility for offensive offerings.

I have just been conducting a motion picture experiment in my own family that may be worth while recording. One of my children, a young man who celebrated his tenth birthday the day before Christmas, 1925, has shown for some time an unusual interest in American history. Hoping to develop this interest still further, I selected for his entertainment a number of the fine historical films which have been shown in Washington within the past year or so, with the result that to-day this young citizen, I am quite sure, has a keener appreciation and a wider knowledge of the principal events in the history of the American nation than boys of high school age had before the days of the silver screen.

In the *Chronicles of America*, a splendid series of two and three reel pictures dealing with outstanding incidents in American history, this youngster sailed the seas with Columbus in his voyage of discovery and fought with the early settlers of New Amsterdam, Jamestown and Vincennes. He welcomed the pilgrims to Plymouth Rock; was present in Independence Hall at the signing of the Declaration of Independence; and passed through the Gateway of the West with Daniel Boone and the other heroes of colonial times.

In two thrilling historical romances—*America* and *Janice Meredith*—this youngster rode at midnight with Paul Revere and fought with the Minute Men at Lexington. In the same pictures he learned to know the splendid character of the immortal Washington, to admire his courage at the Delaware, his noble faith at Valley Forge, and his magnanimity at Yorktown. And in the Rockett Brothers' *Dramatic Life of Abraham Lincoln* he learned, as no textbook or tutor could impress upon him, the simple greatness of the Great Emancipator. He wit-

nessed the sacrifices of this greatest of Americans, and learned, as far as his years would permit, to evaluate the nobility of the bequest that a Kentucky mother gave to the ages.

In the *Covered Wagon* this lad blazed the trail to the Golden West and learned the meaning of the word " epic." Later, in *The Pony Express* and *The Iron Horse* he rode into new empires beyond the prairies, pausing a while *en route* to note the sad significance of the event portrayed in *The Vanishing American.* And in the picture *As No Man Has Loved*—the touching dramatization of Edward Everett Hale's story, " A Man Without a Country "—he learned perhaps his greatest screen lesson, the meaning of loyalty to fatherland, and the miserable state of the man who voluntarily puts himself beyond the protecting folds of his country's flag.

Through these and pictures of like character this boy of ten has learned more of the pioneers, the soldiers, the statesmen, the builders—more of the real spirit of America —than the most efficient school could have taught him in a dozen semesters. His country's heroes are to him intimate, living, understandable personalities—personalities which he can explain in the quiet of his home to an inquiring and worshipful sister of seven and to an equally adoring, but more curious, brother of five.

The picture *From the Manger to the Cross,* a religious feature, has been equally effective in revealing to my young son the intimate details in the life of Our Saviour. It may be added that there are already many excellent religious films of this character in circulation. A notable series deals with the leading episodes in the Old Testament, and there are excellent travelogues dealing with the Holy Land, Lourdes, and other places of special interest to Catholics. During the past year, under the auspices of the San Marco Cinema Institute, there were taken and circulated throughout the world many fine pictures of the Holy Year ceremonies, the scenes attendant upon the

canonizations, beatifications and of the intimate life of the Vatican. An American company has just announced the release of a series of short reels entitled *Treasures of the Vatican*, which will reveal the famous masterpieces of the Vatican Library and Museum to the whole world.

It may be interesting to note here that the motion picture as a visual aid in education is receiving the attention of the foremost educators of the country. A committee of the National Educational Association is now conducting with the motion picture producers a study of the best means of using the motion picture as a supplemental tool in education. Already there are excellent pedagogical films dealing with geography, economics, history, biology, chemistry and other subjects. No less an authority than Thomas A. Edison has stated that in the not too far distant future the motion picture will be used in every classroom in the country as an adjunct to the verbal instruction of the teacher and the printed lessons of the textbooks.

The problem of children's attendance at the movies was referred to as a real problem in the United States. An effort has been made to solve this problem through the release of fifty-two children's Saturday morning movie programs—one program for each week of the year. These programs have been carefully selected and edited, and while their themes are cleancut and free from objectionable material, they are not in any sense namby-pamby pictures, but films such as young America is sure to appreciate. In the judgment of the writer, these programs represent a big step forward in the solution of the disturbing problem of children's attendance at the movies.

A word should be said as regards the attention devoted to music in connection with motion picture exhibition. To-day music has become indispensable to motion picture exhibition. The public does not realise possibly that millions of dollars are being spent annually on music and

musicians by motion picture producers and theatre managers, until to-day music occupies a place second only to that of the featured production.

Twenty years ago there were millions of people in the United States who had little, if any, acquaintance with the music of the masters. To-day, in the great majority of the country's 20,000 motion picture theatres, musicians are making the names and works of the greatest composers familiar to the masses of the people. On piano and pipe organ, with band and orchestra, the patriotic selections, folk songs, characteristic national airs, the tuneful melodies of Gilbert and Sullivan, as well as the noble strains of Tschaikowsky and Wagner, are being interpreted to American audiences in a continuous flow of melody—a flow that makes the larger movie theatres so many popular conservatories where the taste for good music is trained, elevated and satisfied.

There is now being circulated in the United States a series of films known as "The Famous Music Master Series," consisting of one reel incidents from the lives of great musicians accompanied by their music. The pictures are usually with full orchestrations, including solo, piano and organ parts, especially arranged and synchronized. The first twelve releases deal with the lives of Schubert, Mendelssohn, Foster, Beethoven, Liszt, Chopin, Handel, Wagner, Mozart, Verdi, Haydn and MacDowell. These musical releases represent a distinct contribution to one of the most attractive sides of screen entertainment.

The fact that the American public is becoming more discriminating in its motion picture taste is also worthy of notice. National organizations like the National Catholic Welfare Conference have impressed upon their organisation and individual members the fact that they have the responsibility of making worth-while pictures succeed, as they also have the responsibility of withholding patronage from unworthy productions. There are many

indications which show that the American people are measuring up to their responsibilities in these two respects. The box office return, the giving or withholding of the admission price, represents undoubtedly the most effective approval or disapproval of current motion picture productions. When the public awakens to the fact that it has a voice as well as a ticket when it enters the theatre, a great work will have been done. If this simple idea were fully grasped and acted upon by the public, especially the Catholic portion of it, Catholic influence in clearing up this problem would make itself felt almost over night.

There are, therefore, many encouraging phases of the motion picture problem. The industry itself has become stabilized; its art has rapidly developed, and its product is generally attaining to higher and more satisfactory entertainment and moral standard. The direction of the industry is in the hands of enlightened leaders, who have recognised their responsibility to the public and are making a serious effort to measure up to it. The public likewise has become informed as regards the motion picture problem and more helpful towards the industry and in its criticism of it. Co-operation is gradually taking the place of coercion, and the policy of mutual fair dealing and consideration is producing beneficial results for all concerned. All is not well with the movies by any means, and much remains to be done before its remaining faults will have been eliminated. The new year, however, as far as the motion picture is concerned, is full of promise, and that, after all, is in itself a consoling thought to those optimistically inclined toward this great factor in the lives of people the world over.

Charles A. McMahon.

THE WASTEFULNESS OF FRENCH THRIFT

BY DENIS GWYNN

IN a brilliant, but now forgotten, book called *The Open Secret of Ireland*, the late T. M. Kettle put forward as the main grievance of Ireland against England in the years immediately preceding the Great War the fact that Ireland was continually being forced to live up to what he called the "champagne standard." Measures which involved only small charges upon the immense revenues of Great Britain, and which conferred real benefits upon an industrial country, but which an underpopulated agricultural country could not afford to adopt, were being continually forced upon Ireland by the Act of Union. There was much truth in the argument even before the war; and the war itself, which raised the British annual expenditure from 200 millions in 1913 to over 1,000 millions at the time of the armistice, only intensified the strain upon Ireland's backward economic development. Great Britain has since stabilised her national expenditure somewhere in the neighbourhood of 800 millions a year; and the immense recuperative power of the great British industries has made it possible to contemplate such "overhead charges" as being more or less a permanent necessity. In France the standard of public expenditure has risen similarly to proportions which would have been unthinkable before the war. But in France the standard of living has not changed to at all the same extent as in England; and the vast resources of the national tradition of thrift have provided France with the means of meeting the new requirements of expenditure.

But it is a mistake to assume that the accumulations of generations of thrift among all classes in France are still available to meet the present financial crisis. The

habit of thrift still continues, though it has been to some extent impaired by the extravagance that arose during the war. And once the franc can be stabilised, so that confidence in public investments returns, the French can be counted upon to save, year by year, as they have always done. But the most remarkable aspect of this French habit of thrift is its survival through so many financial crises, in which the people have seen their savings evaporate into thin air. Mr. George Peel, in his brilliant study of French finance since the revolution,[1] emphasises this extraordinary persistence of thrift in the face of every discouragement.

> From age to age, during two thousand years, a people of marvellous industry and intelligence have seen the profits of their labour intermittently swept away, Those earnings have been claimed in turn by irresistible Imperial Rome, by the feudal barons, by medieval and Hanoverian England, by the gay and greedy princes of Versailles, by the Germany of blood and iron, by the Russia of the Bolsheviks. This ever-recurring loss, the burden of twenty centuries, has left a profound imprint upon the French people, in matters of finance the most sensitive and easily alarmed minds in the world. How to arrest that process of misfortune for the future is still the problem for France to-day.

One result of this constant recurrence of financial calamity has been that the Frenchman refuses more obstinately than the citizen of almost any other country to hand over any of his earnings to the State. The mere suggestion of income tax has again and again brought governments face to face with threats of civil war. And, rather than invest in French securities, which might become the prey of predatory Finance Ministers, French investors before the Great War lent their savings in hundreds of millions of pounds to Russia, to the Balkan States, to Turkey, to any country where they could escape the possibility of demands from the French tax-gatherers. The war swept away the entire accumulation of these years of saving; and though the habit of thrift

[1] The Financial Crisis of France. (Macmillan. 1925. 10s. 6d. net).

has persisted and accumulated savings faster than ever in the period of inflation during and since the war, it is at least arguable that France would never have been able to raise that enormous series of internal loans by which the devastated districts have been reconstructed if the French people had not generally believed that Germany would refund all that had been lent in reparation payments. The inducements which had to be offered to the French investors to obtain money for these loans were extraordinary in a thrifty country. Even in 1924, when the franc was still worth nearly double its present value, the Treasury was driven to issuing ten-year bonds at 5 per cent., which were to be repayable with a 50 per cent. premium by drawings which were to start in six years time. The whole amount of the issue is less than 5 milliards, and the bonds are exempt from all taxation in France. Yet even now the quotation for this astonishingly remunerative investment is nearer 400 than 500 francs (the price of issue) for each bond, although it is repayable at the very latest within eight years from now with a bonus of half its nominal value; while it yields well over 5 per cent. in interest, free of taxes. Even in 1924 the Government was reduced to offering interest at nearly 9 per cent., free of all taxation, for loans which included lottery prizes on an enormous scale, ranging up to a million francs for the first prize, at the periodical drawings every few months.

But while the French governments have thus been obliged to pay fantastic rates of interest to obtain new money, the reason has not been any difficulty of encouraging thrift, but the difficulty of establishing confidence in loans floated in France itself. The French habit of thrift would seem to be incurable. Everyone who has lived in France is aware of it. The daily marketing of the French women haggling over *sous* is not confined to any one class. The bourgeoise or the aristocratic lady, who never does her marketing herself, always knows what

the price of household commodities should be from day to day, and the *bonne* who is sent out to buy the day's provisions receives strict instructions as to what she may pay, and is given the exact sum in cash to cover what has to be ordered. Credit scarcely exists, and everything is paid for in cash—even in Paris and the modern cities as much as in the country.

Normandy is particularly noted for the miserliness of its people, but the small expenditure of people in other parts of the country strikes anyone accustomed to less parsimonious methods of living, as quite astonishing. I once had dealings, as tenant of a house in France, with a Frenchwoman who was (as the local people put it) "plusieurs fois millionnaire." Her father, a self-made man, who had built up a great export trade in vegetables, had left her half his fortune, and her husband, a rich country solicitor in a large provincial town, was also a millionaire (in francs) when she inherited his fortune. She lived herself in the house where the family had been brought up, and when I went to find her to sign the lease she was living in the kitchen, wearing sabots, doing her own cooking, occupying only one room, which was in an indescribable state of disorder. She kept no servant, except for a young girl who came for a few hours once in the week. The garden, which had been the pride of her father in the last years of his life, had gone to ruin, and was entirely neglected except for parts of it where she sowed onions or leeks out of seed packets that cost her a few sous; and she was in the habit of selling at a profit of a few shillings a year whatever surplus vegetables she grew in this way. She devoted her time to speculating in house property all round the neighbourhood, and she very seldom failed to make a large profit by buying houses furnished and selling them a short time afterwards unfurnished for more than she originally paid. Last year I met her again. She had bought and sold many houses since I saw her last; but this time I found her living in

a tiny two-roomed bungalow, with a little child she had adopted. They lived entirely in one room, and she was not only cook and housemaid but nursemaid as well. The bungalow was heated by a stove she had bought at an auction for a few francs, and this gave her special satisfaction, because she had shivered all through the previous winter in a large and exposed house where she refused ever to light a fire, except in the kitchen.

Here was, of course, an extreme case; but the mania for thrift very often produces such results in all parts of France. Even among those who believe in giving themselves a minimum standard of comfort, the ordinary standard of expenditure is, to Irish ideas, very low. It is only in recent years that bathrooms have come to be regarded as even a desirable addition to private houses; and outside of the cities the number of French houses which include bathrooms is very small. Even in Paris, bathrooms are still very exceptional, unless in the modern expensive suburbs; and the Paris hotels usually have only one or at most two bathrooms to perhaps forty or fifty bedrooms.

The most characteristic expression of this national instinct for thrift is that French people very seldom alter their standard of living to keep pace with their increase of income. One explanation is that the French system of taxation has for long regarded the outward signs of wealth as the most reliable basis for assessment. The French detest any sort of inquisition into their private means, and will do all in their power to defeat it, even when it is organised under the strictest rules of official secrecy. And the revenue authorities have thus been driven to basing their claims for direct taxation largely upon the visible signs of increased prosperity. This determination to withhold information from the tax-gatherers is also one of the reasons why banking is so astonishingly backward in France. The number of rich people who have no bank account is incredible to those

who have not lived in France ; the reluctance to have any dealings with bank accounts, which might possibly become known to the tax-gatherers, is so great that one frequently finds that enterprising business men will prefer to wait several weeks for payment in cash rather than accept a cheque even upon a Paris bank. The usual custom is for the family to keep a safe either in the house itself or (if the risk of destruction by fire is considered too great) in the bank, where not even the bank manager is allowed to have a key that could open it. In these family safes are kept the savings of the family, either in notes or in bonds which carry coupons that are payable to whoever presents them when the interest payment falls due.

It is upon this basis of persistent parsimony that the immense financial strain upon France in recent years has been successfully met. The progressive decline in the exchange has brought enormous advantage to many classes of the people ; and particularly to the farmers, who, being the most thrifty and the most conservative in their standard of living, have thus been able to save more than ever. I know one farmer in Brittany, typical of many hundreds of others in the same district, who last summer was paid 80,000 francs for his potato crop alone. His farm is entirely managed by himself and two sons, with the assistance of only one paid labourer. He lives in an old eighteenth century farmhouse, which has not changed to any appreciable extent since before the days of the French revolution. Nor has he any intention or desire to change it. The manure heap is still against the solid stone wall of the house ; there is no electric light or gas, no water supply except from a well, no " modern comfort " of any kind. And he still wears the same corduroy clothes which all farmers and farm labourers wear. He makes his own cider, as all Breton farmers do, and he lives mainly upon the produce of his land. But he is earning enormously more than he ever expected to earn,

simply because the franc has depreciated, and because his potatoes and tomatoes and cauliflowers are nowadays all shipped to Southampton for the English market. The English price of his produce remains more or less constant; but while the franc loses value, he himself receives an always larger amount in francs. It is not his industry that has created his new wealth, though he probably works harder than ever in order to take advantage of the marvellous prices which he can command. His good fortune is largely due to the enterprise of an English railway company, which has provided direct shipping services to the north-west of France, and so created an almost unlimited demand for whatever he can produce upon exceptionally fertile soil, in a climate where three crops can be counted upon every year.

When he dies, this farmer, like any number of other farmers in a similar position all along the Channel coast, will be a rich man—at any rate in francs, unless the franc follows the German mark and the Russian rouble in losing its value altogether. He himself has gained practically nothing, beyond the sense of becoming steadily richer. Like the vast majority of French farmers, he has no bank account, even though the French provincial banks will lend him 4 per cent. on a current account and considerably more on deposit. But the banks cannot possibly compete with the fantastic rates of interest offered by the French government to finance the reconstruction of the devastated districts and to keep the country going on its extravagant scale of public expenditure. And to keep a bank account means allowing the bank officials, and perhaps the revenue authorities, know what he has been accumulating. So he simply goes instead to a post office, and there buys national bonds, which until recently involved no registration of their owner's name. M. Caillaux and the Treasury have lately insisted that this process cannot continue, and that all new bonds must require the signature of their owners. The result has been,

to some extent at least, a cessation of lending by the classes who have contributed so largely to public borrowing until now. They are finding new means of concealing their accumulations of profit. In some cases the more intelligent and alert are opening bank accounts in England, and are arranging with the dealers in farm produce to pay the money into their English accounts instead of paying them in cash. Others, who still distrust all transactions with banks, even to the extent of refusing to keep a private safe in the bank's strong room, are simply hoarding notes.

For the smaller farmers another and much more sensible means of investment has been available in buying their farms. The past ten years have enabled scores of thousands of small farmers to buy farms out of the profits of agriculture, and they have thus been able to invest their savings in the best security in the world. Their purchases of land have, of course, produced a great deal of inflation all over the country; for the previous owners, finding themselves the possessors of large sums of capital, have in many cases gone to live in the towns or have bought seaside villas to live in idleness. The same process produced similar results in England after the war, when whole counties changed hands, and the old landlords invested their money for the most part in government stocks. In England, as in France, the price of land soared to ridiculously uneconomic figures, and when the slump came the English farmers found themselves crippled with mortgages that have driven many of them to the verge of bankruptcy. But in France no such slump has yet occurred, and the price of land has only continued to mount higher as the profits of the farmers have increased, through being able to sell their produce either to the English market or to the cities, where the commercial classes have been earning similar profits from the steady rise in prices.

When the inevitable slump does come in France, the

farmers (who still constitute more than half of the population, even though the drift towards the towns has been developing so fast) will be better able to weather the storm than in most countries, simply because their standard of living has not changed. In Normandy, where immense profits have been made through the export of farm produce to England, you can still see whole districts where the primitive farmhouses remain virtually unchanged since they were built centuries ago. The Napoleonic wars passed without disturbing their ways of life, and the Great War has not affected them any more. Judged by the standards to which we are accustomed, many of them are squalid and intolerable, but their owners have no desire to change them. They have earned enough to rebuild and reorganise the whole countryside without any serious embarrassment, but they show no intention of doing anything of the kind. They remain content to continue saving month by month, either investing the proceeds in government loans which depreciate almost as rapidly as the franc, or even hoarding francs in notes or in coin. Generation after generation, as Mr. Peel points out, has seen its savings swept away by convulsions at home or by the default of foreign powers. They have already lost since the war, through the extravagant methods of modern French finance, a great proportion of what they have hoarded, but their passion for thrift seems to remain unaffected.

Whatever its advantages when such crises do occur, it is difficult to regard this French passion for saving, without obtaining an appreciable improvement in the material conditions of living, as an example for imitation in other countries. The standard of living in any country must always reflect the national temperament, and this parsimonious attitude of the French is never likely to be imitated in Ireland. The waste of opportunities through miserliness in France is more deplorable than the tendency to spend recklessly to obtain enjoyment in some form.

But at least France has never suffered from the imposition of an extravagant standard of living, which could never have grown up naturally. The story of the Irish Post Office under English administration deserves to become a classic instance of such an imposition, and it may be worth recalling here as a contrast to what has happened in France. One of the landmarks in the development of modern England was the decision taken by Sir Michael Hicks Beach, as Chancellor of the Exchequer in the nineties, to introduce the daily delivery of letters to every house in the United Kingdom. The promise had been given at a general election, and the new Chancellor proceeded to fulfil it at once. The Irish Post Office at that time was in a completely different stage of development, and when orders came from the Treasury to Dublin that the pledge was to be fulfilled in Ireland also, astonished inquiries were sent back to Whitehall to know whether they were seriously intended. The staff was completely inadequate to undertake such daily deliveries to every house, and the volume of correspondence in most parts of the country showed practically no signs of increasing. But the pledge given in Westminster was considered inviolable, and the Irish Post Office was, therefore instructed to employ the additional staff that would be required. This was done at first by employing schoolboys at five shillings a week, whose duties consisted in carrying occasional letters or postcards to isolated houses that were often several miles away. The schoolboys were naturally delighted ; but before long a Labour M.P. in the House of Commons, who was anxious to discover some new and legitimate ground of complaint against the government, called the attention of the House to the fact that a large proportion of the Irish postal servants were receiving only five shillings a week. Once again Whitehall was obliged to carry out its pledges literally, and the wages of these supernumerary postmen were raised to the scale determined by the rates agreed upon in

England. Again and again the cost of the Irish postal services was raised in this way, simply to conform to a system which was economically sound in England but bore no relation to the economic conditions in Ireland. Similar developments could be traced in many of the modern social services; and one of the most thankless duties of the Free State has been to reverse this progressive tendency towards raising the standard of living, until it can be brought again within the limits of agricultural Ireland's economic possibilities.

France, at any rate, has never suffered from being forced in this way to keep up a standard of living which she could not afford. But it would be difficult to find any country where the boundless possibilities of a nation's thrift have been so terribly wasted. Only in recent years has any really constructive use been made of the vast annual sums saved by the French investors, in such directions as the development of harbours and the creation of water power from the Rhone. The devastated districts have been rebuilt so rapidly and on so lavish a scale that there are many thousands of houses now available in the reconstructed towns for which no tenants can be found. It is possible, for instance, to buy outright a comfortable modern house in Rheims for less than £200, and the companies that have built them cannot find anyone to occupy them. There has been a similar recklessness in rebuilding the factories of the industrial north-east, with equipment for supplying markets much larger than are likely to be available after the franc has been stabilised. Many great industries, and the mining industry particularly, are certain to prosper as never before; but all the signs suggest that France must before long face a slump in her newly rebuilt industrial districts which will surpass in intensity the slump in northern England. On the other hand, the agricultural parts of France remain ridiculously undeveloped, except for the fact that the farmers have so largely become owners of their own land.

And between the over-development of the north-east and the under development of agricultural France, has arisen a vast parasitic class of *rentiers*, who have retired from active work to spend the rest of their lives drawing interest which they hope to receive from what they lent to the State upon extortionate rates.

The rentier class, however, have on the whole kept their heads and refrained from extravagant expenditure. There has been an immense demand for cheap motor cars and for minor luxuries, which has intensified the industrial boom created by the reckless financing of reconstruction in the devastated districts. They have acquired habits of restlessness and a craving for amusement, which must make it more difficult for them to return to work when the day of reckoning comes. Serious extravagance exists only in Paris (where Americans have largely set the pace in expenditure much as England introduced the " champagne standard " into Irish ways of living) and in the booming industrial centres. When the bubble has been pricked, as it must be before very long, either by a return to financial stability or by financial collapse, France will once again have to face the consequences of squandered capital.

Were it not that conditions have changed in all countries during the past generation, one might expect that France would simply resume life as it has continued for hundreds of years. But it is impossible in these days for a nation to stand still. The restlessness of the age is rapidly depopulating the country districts in France and draining the land of its ever-diminishing supply of young men. Had the farmers used their capital wisely, instead of hoarding it, they could have made life in the country more attractive and done much to check the persistent exodus of the young men and women into the towns.

Denis Gwynn.

UNPUBLISHED IRISH POEMS

EDITED BY PROFESSOR OSBORN BERGIN, D.LITT.

XXXIII—On the Cutting Down of an Ancient Tree

This is a lament for the destruction of a venerable thorn tree on a hilltop, doubtless one of the ancient trees under which it was the custom to inaugurate a chief. The poem probably belongs to the sixteenth century, but there is nothing to fix the occasion. For other poems by Laoiseach Mac an Bhaird see *Irish Review*, 1912, and *Dánta Grádha*.

The text is from A. IV. 3, Royal Irish Academy.

Laoiseach Mac an Bhaird cct.

1. Mo chean duitsi, a thulach[1] thall,
fád thuisleadh ní subhach sionn;
damhna sgíthi do sgeach dhonn,
cleath chorr do-cíthe ós do chionn.

2. Sgeach na conghára, crádh cáigh,
'na háit comhdhála do-chínn;
buain na craoibhe, mo lá leóin,
daoire 'na dheóidh mar tá an tír.

3. Dubhach mo chridhisi um chum
fád bhilisi, a thulach thall;
an chleath ó bhfaicinn gach fonn,
do sgeach chorr ní fhaicim ann.

4. Do bhíoth dhamh ag dénaimh eóil,
an ghégsoin fá gar do mhaoin;
fada siar ón tírsi thuaidh
aniar uaim do-chinnsi an gcraoibh.

5. An ghaoth ar bfoghal a fréamh,
craobh gan bhloghadh doba buan;
ní tearc neach dá ndearna díon,
sníomh na sgeach fá teadhma truagh.

6. Gég chruthach bá corcra lí,
mé dubhach má dol fá dhlaoi;
mairg nár smuain ar dhaoirsi nDé,
's go bfuair mé fád chraoibhsi caoi.

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[1] tholach MS.

7. Do teasgadh ar n-aoinchreach uainn,
an chaoimhsgeach dob easdadh d'eón;
sgé a samhla níor fhás a húr,
dhúnn go bás badh damhna deór.

8. Mo chréidhim go bruach mo bháis,
mo-nuar nach éirghionn ar-ís;
ní fhaicim cnoc na gcleath gcnuais
nach gluais lot na sgeach mo sgís.

9. Cnoc na gconghár, crádh na sgol,
a n-orláimh námhad a-niodh;
d'éis a learg as dubhach dhamh,
tulach ghlan do chealg mo chion.
Mo.

Translatin

1. Hail to thee, O hill yonder: at thy fall I am not joyous; thy brown thorn is a cause of woe, the smooth stem that was wont to be seen above thee.
2. The thorn of acclamation,[1] a torment to all, I used to see as a place of assembly: the cutting of the branch, my day of sorrow! the state of the land is baser thereafter.
3. My heart in my breast is sad for thy ancient tree, O hill yonder; the stem from which I was wont to see each tract, thy smooth thorn I see not there.
4. That bough was wont to guide my way—it was a transient possession!—far back from this land in the north I could see in the distance the branch behind me.
5. The wind has ravaged its root, that branch so long unshattered; many was the man it sheltered; a woeful plague was the destruction of the thorn.
6. Shapely bough of ruddy hue, I am sad it has gone under a wisp;[2] woe to him who has not thought of the sufferings of Christ, since I have found occasion to weep for this branch.
7. It has been cut away, our utter ruin! the comely thorn that was a storehouse for the bird; a thorn like it never grew from the soil; to me until death it will be a cause of tears.
8. My gnawing pain to the brink of my death, alas that it rises no more! Never do I see the hill of the fruitful stems but that the ruin of the thorn stirs my sorrow.
9. The hill of the shoutings, torment of the schools, in the possession of enemies to-day! After its slopes sad to me is the fair hill that hath pierced my affection.

Osborn Bergin.

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[1] Or "concourse"; so in §9.

[2] Perhaps—"has been blighted," from the druidic practice of chanting a spell over a wisp and throwing it at the victim.

CATHOLICS AND SPIRITUALISM[1]

BY HERBERT THURSTON, S.J.

WHETHER Spiritualism can be said to be everywhere making converts is not perhaps so certain as its votaries pretend. But it is unquestionably more talked about, and more written about, than it was before the War, and as a natural result there has grown up of late years a considerable body of Catholic literature, produced with the laudable purpose of counteracting the spiritualistic propaganda now so actively carried on. Having been invited by the Editor of STUDIES to discuss some of this literature, I may confess to a certain hesitation and to a sense of something like temerity. The fact is that for one reason or another there are very few of the Catholic writers referred to with whose views I feel entirely in agreement. That the Church has acted with absolute wisdom in prohibiting spiritualistic practices to all her faithful subjects is a conviction which I have long held, and which wider study and experience have only served

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[1] *Spiritism : Facts and Frauds.* By S. A. Blackmore, S.J. New York : Benziger, 1924.

Spiritualism a Fact. By Hereward Carrington. *Spiritualism a Fake.* By James J. Walsh. Bound together in one volume. Boston : The Stratford Co., 1925.

Le Spiritisme d'aujourd'hui et d'hier. Par L. Roure, S.J. Paris : Beauchesne, 1923.

Au Pays de l'Occultisme, par L. Roure, S. J. Paris : Beauchesne, 1925.

La Religion Spirite. Par Th. Mainage, O.P. Paris : "Revue des Jeunes," 1921.

Spiritism and Common Sense. By C. M. de Heredia, S.J. New York : Kenedy, 1922.

Spiritism and Religion. By Baron J. Liljencrants. New York : Devin-Adair Co., 1918.

Die Geister des Spiritismus. Von J. Godfrey Raupert. Innsbruck : Verlagsanstalt Tyrolia, 1925.

The Ways of God : The Story of a Conversion. By Mme. H. Mink-Jullien. Eng. Trans. London : Burns and Oates, 1925.

every day to deepen. In this respect I find myself in thorough accord with all the writers here criticised. But when they go further and set out to explain the why and the wherefore of the Church's action, basing their contention to a large extent upon the principles—or what are alleged to be the principles—of mediæval psychology and eschatology, I must confess to entertaining a certain misgiving. Are we not a little in danger of jumping at rash conclusions? Has the study of experimental and morbid psychology no further revelations in store? Can we speak quite confidently regarding the limitations or the range of the activities of angels, demons and disincarnate human souls, notably the unbaptised, who, after all, form numerically the vast majority of the human race? Is it even certain that there are no other intelligent beings in God's universe besides these three categories of angels, demons and human souls? I have no thought of affirming as a fact the possibility envisaged in this last question; I only ask, can we be quite sure?

Simply as an illustration of the very wide range of speculation which has found sanction in publications of unquestioned orthodoxy and which has gone unreproved for more than half a century, I cannot resist the temptation to quote a passage or two from the "revelations" recorded in the *Life of Sister Anne Catherine Emmerich* by her Redemptorist biographer, Father Schmöger. After relating a certain vision of angels and devils which she had had, Anne Catherine went on:—

> There are, also, souls neither in heaven, purgatory nor hell, but wandering the earth in trouble and anguish, aiming at something they are bound to perform. They haunt deserted places, ruins, tombs, and the scenes of their past misdeeds. They are spectres. . . . .
>
> I have often understood, in my childhood and later, that three whole choirs of angelic spirits, higher than the archangels, fell, but were not cast into hell; some, experiencing a sort of repentance, escaped for a time. They are the planetary spirits that come upon earth to tempt man. At the last day they will be judged

and condemned. I have always seen that the devils can never leave hell. I have seen, too, that many of the damned go not directly to hell, but suffer in lonely places on earth.[1]

She is also reported to have said :—

Great order reigns among the planetary spirits, who are fallen spirits but not devils. They are very, very different from devils. They go to and fro between the earth and the nine spheres. In one of these spheres they are sad and melancholy ; in another, impetuous and violent ; in a third, light and giddy ; in a fourth, stingy, parsimonious, miserly, etc. They exert an influence over the whole earth, over every man from his birth, and they form certain orders and associates . . . . Some of these spirits are an occasion of good, in as much as man himself directs their influence to good.[2]

There is much more to the same effect. What is especially noteworthy is that Father Schmöger was Provincial of the Redemptorists in Bavaria at the very time when he was preparing this biography, that it was dedicated to Cardinal von Reisach, an active member of the Congregations of the Holy Office and of the Index, that it appeared with the cordial imprimatur of the Bishop of Limburg,[3] that Pope Pius IX. is stated to have taken a personal interest in the preparation of an Italian translation, and that translations appeared also in France (1872) and in America (1885), with fresh episcopal encouragement.

Supposing that there were any justification in fact for the above strange disclosures, taken down, as her amanuensis Clement Brentano alleged, from the lips of

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[1] Schmöger, *Life of Anne Catherine Emmerich* (Eng. Trans.), II., 206.

[3] *Ibid.*, p. 207.

[2] The second volume, in which the above rather startling utterances occur, appeared with a separate imprimatur in the following terms : "As the second volume of the work entitled *Life of Anne Catherine Emmerich*, by Father Schmöger, like the first, contains nothing contrary to the teachings of the Catholic Church, either in morals or dogma, but much which, if read in the spirit of piety, may contribute greatly to the edification of the faithful, we willingly grant it, after careful perusal, the approbation solicited by the author—Peter Joseph, Bishop of Limburg."

Sister Emmerich, in September, 1820,[1] they would leave room for abundant speculation as to the possible causes of spiritualistic phenomena. There is, in my judgment, no reason whatever for regarding these so-called revelations as of supernatural origin; but if learned theologians can pass them for the press without any note of censure, the fact seems to imply that we possess very little positive knowledge regarding the spiritual influences which, under certain ill-understood conditions, may possibly be able to interfere in the everyday concerns of mankind.

I would urge, then, that we can hardly be too cautious in pronouncing upon the nature of spiritualistic phenomena, and that the problem cannot be solved by merely invoking, as Father Blackmore and Father Roure seem disposed to do, the authority of such great names as those of St. Augustine, St. Gregory, St. Chrysostom and St. Thomas Aquinas. In this respect the little volume of Père Mainage, O.P., *La Religion Spirite*, sets an excellent example of moderation of tone. In three brief propositions, which the distinguished author describes as the "directive principles of Catholic teaching," he sums up all that is quite safe to affirm regarding the Church's guidance in this matter. His three propositions are these:—

(1) The Church has not pronounced upon the essential nature of spiritualistic phenomena.

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[1] I am quite aware that Father W. Hümpfner, O.E.S.A. (see his *Clemens Brentanos Glaubwürdigkeit in seinen Emmerick-Aufzeichnungen*) would contend, upon what seems to me quite inadequate evidence, that these utterances were the invention of Brentano and did not come from Sister Emmerich herself. But my point here is, not that these were true revelations or that she was responsible for them, but that for fifty years they were accepted as hers without protest by all sorts of eminent theologians, who believed her to have a supernatural knowledge of many mysteries hidden from mankind at large. It was only when these and similar utterances, coming before the Congregation of Rites in the process of her beatification, threatened to block all further progress that Father Hümpfner, the new postulator of her cause, turning completely round upon Sister Emmerich's former biographers, such as Fr. Schmöger and Fr. Wegener, urged that Brentano's account of her visions was utterly untrustworthy. Fr. Wegener, O.E.S.A., the first postulator of her cause, had previously published a treatise in a precisely contrary sense.

(2) The Church forbids the general body of the faithful to take any part in spiritualistic practices.

(3) In the manifestations which occur the Church suspects that diabolic agencies may *per accidens* intervene.[1]

It were much to be desired that Catholic writers on the subject would emphasize these points, which are matters of certainty, and would, on the other hand, make it clear that the further considerations so often urged in anti-spiritualistic literature carry no more weight than attaches to the private opinion of those who have studied the movement with more or less of attention. It does not follow because St. Augustine, or even the Angelic Doctor, says this or that, that the Church's authority is in any way involved. Strained arguments and over-positive statements are nearly always prejudicial to the cause of truth in the long run, for exaggeration in one direction is apt to be followed by a reaction and exaggeration in the opposite sense. The insistence upon what has been called "the wholesale devil theory" in spiritualistic phenomena, as expounded, for example, by that prolific writer and lecturer on Spiritualism, Mr. J. Godfrey Raupert, has only led to the more ready acceptance of the nothing-but-trickery theory with which two distinguished American ecclesiastics, Baron Liljencrants, S.T.D., and Father de Heredia, S.J., are especially identified.[2] Of the two extremes, it is the latter, in spite of its

[1] *La Religion Spirite*, p. 176.

[2] In the most recent publication which has appeared in connexion with this controversy, Dr. James J. Walsh, the well-known author of *Catholic Churchmen in Science* and many other works, presents an anti-spiritualist essay, *Spiritualism a Fake*, under the same covers with a rival contribution, *Spiritualism a Fact*, written by Mr. Hereward Carrington. As his title would suggest, Dr. Walsh treats the whole movement as founded entirely upon trickery and hysteria. His line of argument is to pass in review the many superstitions and impostures which have had their day, from the oracles of classical antiquity down to Joanna Southcott, the Seer of Poughkeepsie, Dowie and Schlatter. He urges that Professors Zöllner and Lombroso were practically in their dotage when they took up with the phenomena of Spiritualism, and points to the innumerable frauds of which well-known mediums have been convicted. All this may be very true, but the argument does not seem to me to touch the real difficulties of the subject.

appeal to common sense, which seems to me the more misleading and consequently the more likely to prove dangerous to the cause we all seek to serve. The convinced spiritualist will no doubt be indignant if you describe his controls and communicators as devils, but he recognises that there is at any rate a common basis for argument. On the other hand, if you assure him that no real phenomena take place and that he is simply the victim of imposture, the impression produced will be that the critic is not only wrong in theory but has no personal knowledge or experience of the facts. Even such writers as Père Mainage, Father Blackmore and Père Roure seem to me to dwell too much on the fraudulent side of Spiritualism—the temptation to enliven their pages with piquant anecdotes of discomfited mediums is naturally strong—and there is a tendency to direct attention to sensational manifestations alone, ignoring the very real difficulty presented by the simplest of phenomena. After all, if once the hypothesis of trickery be excluded, a series of raps, giving intelligent answers to spoken questions, constitutes, to my mind, just as insoluble a problem as a full-length materialisation or the floating of the medium's body in the air. Tables do not rap of themselves, and I, for one, find that Père Mainage's theory of kinetic action at a distance (of which more anon) raises even more serious difficulties than those it claims to remove.

Despite the wide prevalence of fraud, which is, of course, immensely fostered by the conditions under which séances are commonly held, the fact that physical phenomena do take place can hardly be denied by any serious student of the evidence, unless he takes up an attitude of scepticism, which would undermine the validity of all human testimony in favour of the miraculous. In two articles published not long since in the *Dublin Review*[1] I have attempted to show the strength of the case, first for the levitation of heavy dining-room tables in private

[1] July, 1920, and April, 1923.

houses, without contact and under good lighting conditions,[1] and secondly, for the accordion-playing of the medium D. D. Home when the instrument was held upside-down, not only by him but by others who were present, without anyone touching the keys.[2] In both cases the mass of evidence is very great, the standing of the numerous witnesses was unexceptionable, and the manifestations were continued over a period of many years without the slightest indication which would point to trickery or collusion. No end, however, could be served by attempting to summarize the evidence here, for without precise details the demonstration loses all its force.

And, after all, it must be admitted that conviction in these matters belongs to the category of things which are not transferable. It comes most powerfully from personal contact with the facts, or at any rate with those who have been witnesses of the facts. For this reason it is not my object in the present article to try to bring over to my opinion those who may think otherwise, but I am seeking to explain why I find it impossible to accept the view which at present seems to be gaining ground among American Catholics, that "Spiritualism is fake." Much of it may be fake, but by no means all. It would not be easy to say how strongly I endorse the following utterance of the well-known Dominican, Père Mainage. My own experience here in London has been, so far as I can judge, precisely parallel to his in Paris.

Is it possible [he asks], without falling into an absurd extreme

[1] The occurrence of such phenomena in the private houses of people beyond suspicion of collusion seems to me a point of very great importance. Able conjurers like Maskelyne or Houdini or Father de Heredia can imitate many of the most startling manifestations of Spiritualism, but these things are done on a stage, under conditions which facilitate the use of apparatus and the introduction of confederates. A dining-room table on a turkey carpet cannot be moved along the floor by the sleight of hand of a single performer.

[2] An accordion is not an article you can secrete in your tail-coat pocket. Home almost invariably used an instrument provided for the occasion by his various hosts. He brought none with him. If ever he used his own, he allowed it to be minutely examined.

of hypercriticism, to refuse credence to the confidences, made by word of mouth, of people whose mental balance, good faith and high level of intelligence are beyond all question? To myself, as priest and religious, it has happened—if I may for once be pardoned the introduction of my own modest testimony—to come into contact with such witnesses. And I admit, very simply and without waiting for the final word of science, I admit that I believe in the objectivity of spiritistic phenomena. There *are* tables which turn and which talk. Mediumistic script is not the figment of a crazy imagination. Apparitions are not all of them the result of unreal hallucinations, and the partial materialisations obtained by Dr. Geley are not a pure chimera.[1]

It is not the most marvellous phenomena or the names of famous scientists which produce the deepest impression, but for the individual a greater evidential weight attaches to the much less startling experiences of his own intimate acquaintances. The manifestations which caused such an immence sensation when the wave of Spiritualism first swept over the United States in 1850-1852, were for the most part of a very simple character. If the raps then heard were merely due to some silly trick of toe-cracking, or "subluxation of the bones," as Dr. J. J. Walsh prefers to call it, the whole thing would soon have been convincingly exposed, and the movement would have come to an end. Dr. Walsh is apparently acquainted with one very capable expert in toe-cracking, but it[2] does not seem to be a very common accomplishment; and if we are to account for the craze of the early fifties, hundreds, if not thousands, of such performers must have been busily employed in all the great American cities. Moreover, no amount of toe-cracking can explain the movement of tables, with the many other attendant phenomena, and —perhaps most serious difficulty of all—any very gifted practitioner in the toe-cracking business would soon have

[1] Mainage, *La Religion Spirite*, p. 87.

[2] This was "Professor Merrigan, the anatomist of Fordham University Medical School;" see *Spiritualism a Fake*, p. 39.

found that he could make just as good an income by exposing it as by continuing the imposture.

Have the advocates of the nothing-but-trickery theory taken the pains to read the contemporary reports of the early participators in the movement? I hardly think so, for they never quote them at first hand. Starting myself with a strong sceptical bias, this early literature of Spiritualism has produced upon me the same impression which it undoubtedly produced upon the most thoughtful and unprejudiced publicists of that day, men like Horace Greely, Orestes A. Brownson,[1] W. Lloyd Garrison, the anti-slavery leader, and J. F. Whitney, the editor of the New York *Pathfinder*. All these were serious-minded observers, who lived in the centre of the disturbance. None of them finally adopted Spiritualism as a religion, but they all bore testimony to the genuineness of the manifestations. Let it be sufficient here to quote a few lines written by W. Lloyd Garrison in 1852 :—

> We have read [he says] nearly everything that has appeared on all sides of the question, and endeavoured to hold the scales impartially . . . . We have heard the rappings, seen the tables moved and overturned as by an invisible power . . . . we are unable here to state in what light we regard the phenomena beyond expressing our conviction that no satisfactory solution has yet been given by those who attribute them to imposture or delusion.[2]

Father Blackmore, Father Roure and others, while holding that the overwhelming majority of the phenomena claimed by spiritualists are due to fraud, self-deception or simple telepathy, admit nevertheless that there is a residuum which cannot be so explained. These they pronounce to be of necessity diabolic in origin, because God would not permit lost souls or souls in

[1] Of Horace Greely's attitude to the phenomena I have given an account in the *Month*, April, 1920, under the title : " A Sober Condemnation of Spiritualism " ; of Brownson I have written in the same journal for April, 1924 : " Catholicism and the early Spiritualists."

[2] Quoted from *The Liberator*, of May 7th, 1852, by W. P. Garrison, in *W. Lloyd Garrison, the Story of his Life*, Vol. III., p. 75. There are many similar utterances in *The Liberator* which I have myself verified.

purgatory to co-operate in the nefarious procedure of spiritualists and mediums. They appeal, moreover to the teaching of St. Thomas, who lays down that such souls by their natural knowledge are not even cognisant of what passes on earth. He says, for example :—

> The separated soul has knowledge of singulars by being in a way determined to them either by some vestige of previous knowledge or affection, or by the Divine order. Now the souls departed are in a state of separation from the living, both by Divine order and by their mode of existence, whilst they are joined to the world of incorporeal spiritual substances ; and hence they are ignorant of what goes on amongst us. Whereof St. Gregory gives the reason thus: "The dead do not know how the living act, the life of the spirit is far from the life of the flesh ; and so, as corporeal things differ from incorporeal in genus, so they are distinct in knowledge" (*Moralia*, xii). Augustine seems to say the same (*De Cura Mort.*, xiii.), when he asserts that "the souls of the dead have no concern in the affairs of the living."[1]

But surely, in spite of the veneration we all pay to the authority of St. Thomas, this is rather a slender basis on which to found a final and absolute conclusion. I prefer to abstain from argument upon such transcendental matters, which are beyond my competence, but it is certain that this opinion of the Angelic Doctor has not of recent years won universal acceptance, even in the most orthodox circles. It will be sufficient to quote a passage from a book, *La Psychologie du Purgatoire*, published in 1901, with due imprimaturs, by the Abbé Chollet, D.D., professor of Theology at Lille. Speaking of the intellectual activities of those detained in the place of expiation, he says :—

> The eye of the soul has a still wider range. It penetrates to the surface of this world of ours. In anguish as in glory, in Purgatory as in Heaven, the soul possesses the same nature ; its knowledge of the earth is the same ; and if the occurrences of this life are perceptible to the elect in Heaven, they are equally perceptible to the elect in Purgatory. Those, then, whose loss we deplore

[1] St. Thomas, *Summa Theol.*, Part. I., q. 89, art. 8, and *cf.* Part I., q. 51, art. 2. I quote from the official translation published by the English Dominicans.

have not really left us ; as immaterial beings they are unaffected by locality or distance, they are near us ; clear-sighted as they are, there are no opaque barriers, there is no dimness of vision. They know us, they follow our movements, and in the delicate consideration of a love which grows continually purer, in the concentration of a gaze which becomes ever more intent, they enfold us in their affectionate solicitude.[1]

This comfortable doctrine may not be very certain, but it is to all appearances as well founded as that which it opposes. Even if we allow it only a certain measure of probability, the backbone of an argument which Father Blackmore develops through fifty pages (pp. 375-427) is seriously shaken. Moreover, the whole line of appeal to what would be congruous or incongruous in the divine regimen of the universe is very unconvincing. "To suppose," writes Father Blackmore, "that blessed souls in the friendship of God, whether in heaven or in the state of purgation, should become the tools or abettors of mediums who seek the gain of lucre in the gratification of the sinful curiosity of mortals, is an impious thought and most repugnant to Christian minds." This, it seems to me, is to beg the question. One might almost equally well argue that it is repugnant to the goodness of God to maintain in existence the scoundrel who only uses the wit, the health and the resources which the Creator has bestowed upon him in plotting the moral ruin of the young and defenceless, or to allow the devil to transform himself into an angel of light by prompting the ascetic to practise excessive austerities. Still less can this reasoning be safely applied to the souls in limbo, of whose conditions of existence we know absolutely nothing. And, lastly, when we are told that the lost cannot possibly interfere because "reprobate souls have no egress from their prison," one feels inclined to ask where that prison is situated and what the doors are made of. It is quite possible that Father Blackmore is right in maintaining

[1] Chollet, *La Psychologie du Purgatorie*, p. 47 ; other authors might easily be quoted in the same sense.

that neither the souls in hell or in purgatory have any share in producing spiritualistic phenomena, but can any really sound and conclusive argument be adduced in this matter? Is it not better to confess our ignorance than to build up a whole edifice of speculations, too commonly with a certain affectation of dogmatic authority, about what the Almighty has not thought fit to reveal?

Taking a general view of the recent attitude of Catholics towards Spiritualism as it is revealed in the collection of volumes cited at the head of this article, it may be affirmed without fear of contradiction that there is a distinct tendency at present to seek explanations which evade the necessity of postulating diabolic intervention. The fraudulent aspects of the cult are everywhere very much stressed, while nearly all the writers referred to seem prepared to admit that hysteria, telepathy and psychological hyperæsthesias developed in the hypnotic trance may have much to say in what are commonly reputed the phenomena of Spiritualism. Probably this tendency is due in large measure to the fact that the majority of those who adopt it as a religion show no greater signs of being subject to Satanic influences than the followers of Christian Science, Theosophy, New Thought and the other weird cults with which we are now familiar, and also to the fact that it is not easy to draw a hard and fast line distinguishing spiritistic manifestations from other phenomena which are recognised as perfectly innocent. The evidence for the occurrence of what are commonly called apparitions at the point of death is overwhelming.[1] Some of these have a religious character, as when St. Peter of Alcantara, at the moment of his decease, showed himself to St. Theresa in another part of Spain, or as when

[1] Apart from the huge collection of cases recorded in Gurney, *Phantasms of the Living*, Mrs. Henry Sidgwick registers 200 other examples in the *Proceedings of the Society for Psychical Research*, Vol. XXXIII. (1922), and mentions 54 more to which references are given.

warning seems to have been given in view of spiritual help, or of the prayers and Masses which were subsequently offered for the repose of the departed soul.[1] But the vast majority of the cases recorded have no religious character of any kind. No one will now maintain that religious apparitions are caused by angels, who, as St. Thomas holds (*Summa*, Pt. I., q. 51, art. 2, ad 3), assume bodies "of compressed air, shaped and coloured, as we may see it in the clouds," but that the non-religious apparitions are all the work of devils. Some explanation has to be found which will fit both types.

Père Mainage meets the difficulty by assuming the operation of what he calls "complex telepathy." An impulse is generated through concentration of mind upon an idea by some agent at a distance, and in virtue of this impulse not only is the idea communicated to the percipient (simple telepathy), but it is sometimes accompanied by a vivid sense impression, auditive, visual or tactile, which the precipient receives at the same moment (complex telepathy). Moreover, Père Mainage is prepared to admit a still further development which corresponds with what is called by F. W. Myers and others telekinesis. The eminent Dominican believes it to be conceivable that there may be an actual transference of matter from one place to another, and that this effect, though rare, may possibly not transcend man's natural powers. He tells a story of a mate at sea who sees a man writing on a slate in the captain's cabin. It is not the captain or any of the crew. The captain is fetched, the man has disappeared, but the slate remains with the message he has written there: "Steer to the north-west." The

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[1] *Cf.* the Brompton Oratory case, when one of the Fathers, believing himself to have been awakened in the middle of the night by another Father, clearly heard, in whose room was the telephone, went to the patient, who was longing for the last sacraments, but found afterwards that there had been no telephone call and that no one had come to his room.

[2] Mainage, *La Religion Spirite*, pp. 125-154.

direction is obeyed, and the discovery is made of a vessel, in danger of foundering after collision with an iceberg, on board which the mate recognises the man whom he saw writing on the slate. The man in the sinking ship has projected, so to speak, not only a visual image, but a certain kinetic energy. Père Mainage considers that we have a parallel to this in a telephone or a radio installation. The impulse transmitted may be so transmuted by an adequate receiver as to leave a physical record of itself in a permanent form. In this way he is prepared to find a natural explanation of the manifestations in many haunted houses, or of sundry poltergeist phenomena where there is always a child or young person who is the centre and real agent of the disturbances, or of the telekinetic phenomena of such mediums as Eusapia Palladino, and even of the materialisations of Marthe Béraud, *alias* Eva C. Space is wanting for any adequate discussion of these extremely bold hypotheses. I can only suggest that the acceptance of such a theory would seem to require a revision of the whole conception of the miraculous. Only a very slight extension of the same line of argument would be required to provide a non-supernatural interpretation of those cures of organic disorders which are allowed to rank in the Bureau des Constatations at Lourdes or are accepted as a guarantee of the divine approval in the canonization of saints. Still it is only fair to add that Père Mainage does not dogmatize. He leaves his readers quite free to adopt his speculations or to reject them, and, as already noticed, the point upon which he wisely lays most stress is the narrow range of the "directive principles" to which the Church stands committed in her official utterances.

If the question should be further asked why modern critics, even among the clergy, seem so anxious to minimize the influence of Satan in the phenomena of Spiritualism, I think we should have to answer that not only

do perfectly innocent manifestations, such as apparitions and appeals for prayers, shade imperceptibly into those which are justly regarded with suspicion, but also that there are quite a number of cases on record where the guidance received through automatic writing, and even through recognised mediums, has proved entirely beneficent and salutary. A very remarkable example is the story of Mme. Mink Jullien as she herself has recounted it in the little book which stands last on our list and is now translated into English. The lady and her husband, who held an appointment in the far east, were both of them agnostics. The husband died, and the wife, in her utter misery, taking up automatic writing, began, as she believed, to receive a series of communications from the dead man. These after a while took the form of urging her to seek peace in the bosom of the Catholic Church. She complied, and, as Père Mainage, who contributes a preface, attests, she has proved herself for some years a most fervent and exemplary convert. The case is not so uncommon as might be supposed. I have myself known two excellent Catholics, one of them a nun, who have had a similar experience. To these we may add the curious story of Dr. T. L. Nichols and his wife, which may be read in the *Month* for April, 1924 (pp. 296-299), and in the same journal there appeared long ago, in August, 1893, a very remarkable article entitled "A Convert through Spiritualism," the writer of which, A. G. W.—only initials are given, but I have reason to be satisfied as to her good faith—describes the strange path by which she and some others who sat with the same medium were guided into the true fold. In all these cases a genuine and permanent conversion followed, not as a reaction due to disillusionment, but as the result of direct advice received through spiritualistic channels.

No doubt Satan is very subtle and poses sometimes as an angel of light, but these facts and other weighty

considerations of the same kind,[1] seem to point to the conclusion that the influences encountered in the practice of Spiritualism are not all of them evil. I am myself inclined to believe that there are really outside intelligences which communicate (though such communications are invariably coloured and distorted by the subconscious beliefs of the medium or automatist), and that these intelligences are often mocking or freakish, often untruthful, sometimes brutal, licentious and malevolent, but not infrequently sincere and kindly. It is easy to believe that Satan and his myrmidons are apt to take a direct part in such intercourse, but there seems nothing to exclude the possibility that the disincarnate spirits of the unbaptised, or, it may be, other intelligent beings whose existence has not been otherwise made known to us, also intervene. All this, however, is mere conjecture. What we know for certain is that the attempt to communicate with the unseen through spiritualistic practices is extremely dangerous and that the Church in all ages has very wisely denounced it.

HERBERT THURSTON.

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[1] Horace Greeley, for example, tells this story : " Nor can I unreservedly accept the hypothesis which ascribes the so-called ' spiritual ' phenomena to a demoniac origin. That might account satisfactorily for some of them, but not for all. For instance : In the township of Wayne, Erie Co., Pa., near the house of my father and brother, there lived, twelve or fifteen years ago, a farmer well known to me named King, who had many good traits, and one bad habit—that of keeping a barrel of whisky in his house, and dealing out the villainous fluid at so much per quart or pint to his thirsty neighbours. Having recently lost a beloved daughter, he has recourse to ' spiritualism ' (abominable term !), and received many messages from what purported to be his lost child—one or more of which insisted that the aforesaid whisky-barrel must be expelled from his premises, and never reinstated. So said, so done, greatly to the benefit of the neighbourhood. Now, I feel confident that the Devil never sent nor dictated *that* message ; for, if he did, his character has been grossly belied, and his biography ought to be re-written."—Greeley, *Recollections*, p. 239.

CARDINAL MERCIER AND PHILOSOPHICAL STUDIES

Born on November 22, 1851—Died on January 23, 1926.

BY REV. P. COFFEY, PH.D.

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"THERE is a great difference between the wisdom of an illuminated devout man and the knowledge of a scholar." That sentence of the *Imitation* (iii, 31) has struck the writer as singularly applicable to the late Cardinal Mercier. The deceased prelate had been long and widely known as a scholar; more recently and more widely as the great churchman and patriot, the vindicator of moral right amid the passions let loose by the world war. But when the full record of his life is written, it will reveal him to the world as the "illuminated devout man," which he was known to be by those only who had the privilege of knowing him personally. All who studied under him during the twenty-four years he taught philosophy at Louvain, and the clergy whom he directed for twenty years by his retreats and conferences and pastorals, will have no hesitation in pointing to his great personal sanctity as the source and the secret of achievements at which men will marvel according as their magnitude comes to be appreciated. For, although we are too near his life-work to have as yet any just conception of it, we can say with certainty that Mercier did achieve great things; and we are confident that the verdict of posterity will ascribe them mainly to "the wisdom of an illuminated devout man," rather than to mere knowledge or scholarship. His most enduring achievements will be found to have been in the domain of spiritual values, of ideals rather than ideas, of the fundamental and formative principles of life and conduct rather than in the domain of impersonal, disinterested and detached speculation.

Born on the 22nd of November, 1851, at Braine l'Alleud near the historic field of Waterloo, Mercier made his earlier studies at Malines, and following the divine call to the priesthood entered on his theological studies in 1870. Ordained priest in 1874 he followed the advanced course of theology at Louvain University until 1877, when he returned to teach philosophy at the diocesan seminary. Five years later he was appointed to the chair of philosophy newly established in Louvain at the instance of Pope Leo XIII. The founding of the *Institut Supérieur de Philosopie* and of the *Séminaire Léon XIII* henceforth occupied his attention for practically a quarter of a century, and brought him such well merited esteem that early in 1906 he was appointed Archbishop of Malines and in 1907 was made a member of the Sacred College of Cardinals.

Thus the man who up to the age of fifty-five had been the student, the professor, the organiser of philosophical studies, the *savant*, the writer, the enthusiastic advocate of studies seemingly remote from practical life, had now to take up the task of administering one of the largest dioceses in Christendom, to assume the arduous responsibility of Christian leadership in all the actual issues—religious, political, social, economic, even national and international—that agitated Belgium before and during and after the world war. How he rose to the level of those momentous emergencies is so well known that it does not need any restatement. Neither need we dwell on the distinctively ecclesiastical and pastoral side of his long episcopate: his *Pastoral Retreat*, his clerical *Conferences*, and some of his *Pastoral Letters* have already passed into English and other languages. His visits to England and America, to France and Italy, during and since the war, have moreover made his work and career as Archbishop and Cardinal sufficiently familiar to the general public.

His interest in the reunion of the separated Eastern

Churches with Rome is bearing practical fruit in the education of Russian students for the priesthood in the Benedictine College at Louvain. The much talked of *Malines Conferences* for Anglican reunion are typically indicative of his far-reaching Christian sympathy and zeal. Wherever he saw any prospect of doing good, whether with those seeking the light or with those more unfortunately straying from the light, he spared himself no effort. And what was perhaps the most outstanding and remarkable feature of his character, namely, his personal magnetism, his extraordinary power of winning the confidence no less than the respect and esteem of all with whom he came into contact—springing, no doubt, from his transparent sincerity and singlemindedness—this special gift of his attracted to him many in search of intellectual and spiritual guidance, and was invariably placed at their disposal with disinterested Christian charity in the hope of helping them to see the truth.

The truth which he himself possessed and lived and enjoyed, which it was his passion to proclaim and propagate for twenty-four years from the halls of the Philosophical Institute, for which it was his singular gift to inspire a like enthusiasm in the band of brilliant and scholarly teachers whom he drew around him at Louvain, could have been no mere speculative abstraction of the schools, no mere product of higher scholarship, no narrow intellectual theory or doctrine about life and the universe. It was and must have been a living, life-giving and inspiring truth, a truth that allied reason with faith and science with religion, that gave full and harmonious play to all the faculties, that put man in possession of a satisfying and commanding world-outlook: the truth that is found in its fulness only in the *Christian Philosophy of Life.*

The famous encyclical, *Aeterni Patris,* was issued by Pope Leo XIII in August, 1879, in the second year of his Pontificate. This encyclical commended to the Catholic

world, and enjoined on Catholic educators in colleges and universities, the adoption and application of the principles embodied in the Aristotelian philosophy as expounded by the great Catholic masters of the thirteenth century, and especially by St. Thomas Aquinas. That great mediaeval synthesis had shown clearly the relations between reason and faith; had explored the powers and discerned the limitations of unaided human reason; had demonstrated the reasonableness of religious belief; had vindicated the possibility and the grounds of human certitude in regard to the origin, nature and destiny of man; had justly interpreted the meaning of human activities and institutions, individual, domestic and social; had rightly adjusted freedom and liberty with law and authority; and had asserted the leading principles of right human conduct.

Then came a period of decadence, which led to the revolt of the sixteenth century and the ensuing chaos of modern philosophies. And while, during the three succeeding centuries, men's knowledge of the material universe grew apace with the progress of the physical sciences, their knowledge of their own nature, purpose and destiny in the universe seemed to wane into ever-deepening doubt and uncertainty. Knowledge grew at the expense of wisdom. Individual reason, adrift from tradition and authority, had daringly boxed the compass of free thought, to find in agnosticism the nemesis of its rationalism. Faith and reason, misread by the Catholic Descartes, found themselves definitely divorced —and destroyed—in the two *Critiques* of the Protestant philosopher of Koenigsberg. And after the fantastic flights of Hegel and his countrymen every original thinker felt himself free to form his own individual *Weltanschauung*.

Meantime, while chaos grew worse confounded by the materialist and evolutionist philosophies spuriously fathered on the genuine achievements of natural science, the Catholic guardians and transmitters of the traditional

Christian philosophy, whether through timidity, indolence or incapacity, were slow to vindicate the superiority of its principles by boldly measuring them with those of the new "philosophies," or by applying them to the new world of facts opened up by the discoveries of the natural sciences. They were even in some cases misinterpreting them, or were at least losing their grasp and their reliance on those principles themselves: as, for instance, when the eighteenth century Protestant Rationalism of Germany provoked the reaction of an erroneous Traditionalism in Catholic France.

Clearly the time was ripe for a word of counsel and direction to which Catholic thinkers throughout the world would hearken. It came with a ring of confidence, courage and decision. One of the first of Leo's great encyclicals, the *Aeterni Patris* was eagerly canvassed, criticised, interpreted—and misinterpreted—in the intellectual centres of every country. For it was more than a message; it was at once a challenge, a programme and a call to action. The hostile and the doubters read into it the revival of a dead philosophy, a return to the pseudo-science of the middle ages, an imposition of the shackles of papal authority on that freedom of research and speculation which is the very life-blood of philosophy! Far from that, however, were the sense and the words of the encyclical. There was no question of resurrecting antiquated scientific theories, or of imposing on the mind any shackles other than the guiding lines of established truth. But the perennial principles of thought and being, enshrined in the mediaeval synthesis, were to be re-studied, re-asserted in the language of the present, publicly confronted with modern speculations, and applied to the vast mass of informations accumulated by scientific discoveries, in the confident hope that they could be shown to furnish not only the best but the only really satisfying world-view for the modern mind.

But to assert those principles in the world of

contemporary thought; to vindicate their claim to consideration in the intellectual arena of present-day speculation, scientific and philosophical, ethical and religious; to place them within the reach not only of Catholic educators, scientists and thinkers, but of all sincere searchers after truth—this indeed seemed so bold a project, if indeed at all feasible, that it might well arouse misgivings even in the minds of those who would be most happy to see it accomplished. And so it did, as its most ardent advocates, and Mercier especially, were soon to learn by experience. But the Pope was very much in earnest. As Nuncio in Brussels he had been to Louvain University and had formed the acquaintance of Mercier. And in all Northern Europe he had fixed on Louvain as the place and Mercier as the man for the attempt to carry out in their fulness the ideas of the encyclical.

Louvain, a flourishing University, distinguished in all the arts and sciences, was certainly an ideal centre for bringing philosophy into direct contact with all that was best in modern thought. But to get not only Catholic clerics, but the *elite* of the laity, interested in what had been heretofore too commonly regarded as a purely speculative and—for laymen at least—a rather superfluous branch of learning, was a task from which the bravest might shrink. The practical difficulties on every side were formidable, so that only a man of the most exceptional parts could have had any hope of carrying the project to a successful issue. The *Louvain Philosophical Institute* and the *Séminaire Léon XIII* are the creations of twenty-five years of indefatigable effort on the part of Mercier. Their renown in the world of higher culture, and the salutary influence of the philosophical movement which they stand for, have been long since universally vindicated. But when the full story of this most fruitful period of Mercier's career is given to the world, as it surely will be, then and only then will the public

understand the personality of the man whose after career has already won their admiration.

During those years he collected funds for the building of the Institute and of the *Séminaire* (in the latter are housed the clerical students who form the permanent and major portion of the Institute's auditory). He lectured on the theme of the Papal encyclical before congresses and learned societies; he visited centres of learning in other countries, contributed to learned periodicals, and corresponded with Catholic leaders of higher education all over Europe and America. He gradually drew around him a band of devoted colleagues, lay and clerical, to give the lectures in the Institute according as the curriculum was developed into a three years' course in philosophy and the kindred sciences. He likewise gradually drew from practically every country in Europe, and even from North and South America, a small but steady stream of more mature students, mainly but not exclusively clerics, who came to qualify as professors or research students of philosophy. In addition to the teaching staff of the Institute proper, many of the University professors in the various departments of the physical, natural and social sciences co-operated by giving special courses to the students of the Institute.

The teaching even of the philosophical branches proper has been almost exclusively in the vernacular—a critical departure from traditional methods, which was secured by Mercier only after prolonged and anxious negotiations. If the philosophy of the schools was to be applied to the facts and theories of modern science, and measured with the many "modern" philosophies competing for influence over men's minds, it must first be made accessible in the living languages. Hence Mercier set himself to study the origin, development, methods and contents of the Kantian Philosophy, the Positivism of Comte, the Evolutionary Philosophy of Spencer, and the many other more or less widely accepted systems;

and to embody critical expositions of them in his *Origines de la psychologie contemporaine*, as well as in a series of text books on *Psychology*, *Logic*, *Criteriology* and *Ontology*. All these he published during the nineties. They, with similar studies on other departments prepared by his colleagues, form the well-known series of *Louvain Philosophical Text-books*. Many of these have gone through several editions, appearing successively in three or four European languages. A philosophical reference library with the fullest bibliographical information was set up at the Institute; a printing press was installed; a school of historical research into mediaeval philosophy was inaugurated, and has already published, with critical and historical commentaries, a series of mediaeval MS. texts.

According as this remarkable output of the "new Scholasticism" attracted notice, and more particularly because of the challenge to Kantianism confronted by Mercier's exposition of the Thomistic Theory of Knowledge and Reality, the need was felt for periodicals to propagate and defend beyond the schools the "new" teaching of the "old" principles. Mercier accordingly founded a philosophical quarterly in 1894, *La Revue Néo-Scolastique*, which is still the main organ of the Institute. About the same time the *Revue Sociale Catholique* began to appear, also quarterly; while the occasional monographs, collections, annuals, dissertations, etc., issuing from the Institute since 1890, constitute already an extensive and valuable philosophical library.

It is however no part of our purpose to champion the excellence or discuss the possible deficiencies of the results achieved by Mercier's Louvain School since its foundation, even though we could speak from personal knowledge as a past pupil of its venerated founder. Much still remains to be done, especially in expounding the ethical and social contents of the scholastic system. Indeed much will always remain to be done in the

essentially progressive work of expounding, interpreting and developing the rational content of the *philosophia perennis*, of applying the immutable principles of reason to the ever new facts of experience, and of finding for newly discovered data their right interpretation and their appropriate place in the all-embracing synthesis which we call philosophy. This, however, we can say with certainty, that the results achieved by the Louvain Institute are a triumphant vindication of the far-seeing wisdom which prompted the issue of the encyclical *Aeterni Patris*; that the teaching of the Institute has had a profound and salutary influence on philosophy and, through philosophy, on general culture, on art, literature, science and social institutions; and that this influence is world-wide and bears the promise of endurance. Nor has the catastrophe of the world-war either argued its futility or paralysed its efficacy. Rather it has turned all thoughtful minds, in a dazed and disillusioned world, to question the principles which bore them such bitter fruit, and to inquire whether after all they may not find the cure which they seek, the truth which will make them free, in a world-outlook that is really true for all time, but which they could not believe to be either true or new because it prevailed in the Catholic middle ages.

That world-outlook, which so admirably harmonises reason and faith, Mercier had gained and deepened through long years of close study. His range of mind took in the unity and beauty of the whole Thomistic thought-system. With a clear perception of vital issues he persistently opposed its great leading truths to the errors of contemporary philosophies, passing lightly over the many minor problems on which diversity of opinion freely prevailed within the schools. The main task of those fruitful years, the task for which he seems to have had a special mission—the task of initiating, inspiring and directing a comprehensive restatement and re-

application of a traditional thought-system—was too laborious and exacting to admit of his concentrating very long or very deeply on any particular problem or department. Yet he had to break many a lance with friends who controverted this or that conclusion of his; and there he ever showed himself the living embodiment of the counsel, *In dubiis libertas . . . . in omnibus caritas.* Even in his polemics with the protagonists of erroneous systems he invariably sought with sympathy his opponents' standpoint, made the most of whatever soul of truth he found there, and disarmed by his candour and courtesy where dogmatic assertion would have only aggravated antagonism.

To those who had the privilege of knowing Mercier during those years, of witnessing the intense and absorbing work of intellectual and spiritual formation which developed a fruitful ferment in the quiet and secluded atmosphere of the Institute, of hearing his almost conversational but captivating lectures in the class-hall, of seeing him pray for long hours in the chapel, of conversing with him (as all might) during recreation time, or at social reunions, study circles and meetings of the philosophical societies—to all such the commanding role he afterwards played in the crisis of the war could hardly cause surprise. It was "the wisdom of an illuminated devout man." Cardinal Mercier was a man to whom his own age owes much—and after ages—a man whose voice has arrested the world's attention while it proclaimed the might of moral right. But his deeper and perhaps more enduring message to humanity is in that Christian philosophy of life which he so fully formulated in Louvain, and whose torch still burns brightly in the Institute which he founded there.

P. COFFEY.

FOREIGN MISSIONS: A SURVEY

BY STEPHEN J. BROWN, S.J.

IN attempting to give even a bird's eye view of that vast world-effort familiar to us under the name of Foreign Missions, our first task must be to set it in its true perspective. And for that we must hark back to its beginnings. For all Christians the Gospels are the authentic record of Him who was the Founder of Christianity and is still its life. The first Gospel closes with this solemn and final mandate, delivered to the Galilean fishermen whom He had made " fishers of men " and was leaving behind Him to continue the work He had scarcely begun :—

> All power is given to Me in heaven and in earth. Going therefore teach all nations ; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you : and behold I am with you all days even to the consummation of the world.

The second evangelist has recorded the same mandate :

> Go ye into the whole world and preach the gospel to every creature.

And Saint Luke, in his second work, the Acts of the Apostles :—

> You shall be witnesses unto Me in Jerusalem and in all Judea and Samaria and even to the uttermost parts of the earth.

The same vast horizon is opened up by the fourth evangelist and by the Apostle of the Gentiles. Christ had come to save not the Jews nor the Roman Empire, not Asia nor Europe, but the world.[1] That then is the stupendous task set before Christianity by its Founder, the conquest of mankind.

And let it be noted that the task is laid upon Christianity as a solemn duty. In a measure every

[1] John ii. 17, 1 Timothy ii. 4, etc., etc.

member of the teaching Church must say with the great Apostle, " If I preach the gospel it is no glory to me, for a necessity lieth upon me ; for woe is unto me if I preach not the gospel." No work of supererogation this, no enterprise that may be taken up and laid down at will. If ever the Christian Church were to abandon the conversion of the world, it would have proved false to its great mission : the spirit of its Founder would first have died within it. That such a world tragedy shall never come to pass we have the inviolable promise of Christ. The command was given primarily to the teaching Church, its guides and pastors ; on their shoulders principally lies the heavy burden of the task. Yet Christ's utterances imply that He would have every Christian take his part. To stand wholly aloof from the evangelisation of the world were to be so far wanting in the essential spirit of Christianity. Christ calls upon every Christian to be, in his own sphere and measure, an apostle.[1]

It cannot be said that at any period of her two thousand years of chequered history the Catholic Church has ever abandoned her stupendous task. There were moments when the very heart and centre of Christendom was so beset with foes that distant activities were all but paralysed. Other moments there were when, without ever being wholly quenched, the fire of missionary zeal burned low. Men were engrossed in un-Christian pleasures or in un-Christian wars. Yet the expansion of Christianity went on unceasingly.

When the handful of Christians issued forth from the " upper room " on the day of Pentecost the world was one vast foreign mission, for as yet Christianity was without a home. Europe to them was as truly a foreign mission as China is to us to-day. After a thousand years of effort all the far northern countries of it were still heathen. Denmark and Norway, Poland and Bohemia, were not

[1] The duty of the Christian rank and file towards the work of the Missions is set forth in Benedict XV's great encyclical *Maximum illud*, 1919.

won over till the eleventh century, Pomerania and Sweden till the twelfth. Thirteen centuries had passed away since Christ, and the east coasts of the Baltic were only then accepting the faith. Paganism lingered on in the forests of Lithuania even till the fourteenth century. Meantime the Church's expansion towards the pagan world was thwarted for centuries by the vast bulk of the Russian schism on the east, and on the south-east and south by Islam. Then on a sudden Vasco da Gama turned the flank of Islam and brought Christianity into contact with Hindustan; Columbus opened a new world to the inflow of the Gospel. Henceforth the caravels and galleons that carried the conquistadores across the seas carried also many a priest to conquests of a very different order.

And so the work has gone on with many a set-back and even disaster, but without a pause. Missions are no product of modern activity, enterprise, and love of expansion. The young priests who in 1925 set out from Dalgan Park or Mill Hill, Maryknoll or Scheut-les-Bruxelles go on the same errand and with the same faith as Paul and Barnabas, as Columbanus and the monks of sixth century Ireland, as Cyril and Methodius, or Francis Xavier. *Caritas Christi urget nos.* The Church must preach the message of her Founder even to the confines of the world and to the end of time.

Bearing in mind the work of the mighty missionaries we have named and of a thousand others as zealous, all down the ages, it may seem strange to maintain that the great age of missions is this age in which we live, and that an even greater may be coming. It is to justifying this belief that the present study shall be devoted.

First then the obstacles that once barred the progress of the missionary or paralysed his activity have passed away. The world lies open before him. European science and enterprise, commerce and colonization have smoothed the way of the modern preacher of the Gospel as the dominance of Roman civilisation had smoothed the way

of St. Paul. Within the memory of men still living countries once closed to Europeans have opened to Western commerce and Western ideas, but also to the peaceful penetration of Christianity. China opened her ports in 1861, Japan in 1868, and, at various periods, such once forbidden lands as Korea, Thibet, Abyssinia, Siam, Morocco. Again the white man, if he has failed to ennoble the savage, has at least rendered him harmless. The missionary walks unmolested in the tangled forests of New Guinea or Brazil, among the head hunters of Borneo or the cannibals of the Congo. The heathen potentates who, even in the nineteenth century, made so many a Christian martyr in Annam or Uganda, Dahomey or Madagascar, now reign no more. Gone, too, or almost gone, are slavery and human sacrifices, head-hunts and suttee. Even caste, most formidable of obstacles to the winning of India, shows signs of disintegration. The native tongues are no longer the heartbreaking difficulty that once they were. The patient labour of centuries has mastered them, reduced them to system, composed in them treatises of Christian instruction.

It is a commonplace of journalism to dwell on the growing smallness of the world. The postal union (1874), the steamboat, the railway, the telegraph, the motor car, and now the flying machine have brought men nearer to one another and established intercourse that is swift and safe. It cost Francis Xavier thirteen months to reach India; it now takes three weeks. It took a French lay brother 604 days to reach Chile from Vienna; one might do it in less than five weeks now. From 1686 to 1727 the Society of Jesus lost 113 of its members by shipwreck alone. And then there were Barbary corsairs and Dutch, French, and English pirates and privateers. Hundreds of missionaries perished of scurvy and malaria and yellow fever before ever reaching their mission fields. And when at length they reached the longed for goal, there awaited them the tomahawk of the Iroquois or the javelins of South Sea Islanders.

That the Church has not failed to take full advantage of the situation thus providentially created this fact bears witness that there is to-day no considerable region of the habitable world without Catholic missionaries. The mission stations of the Church fringe the coasts of the arctic and are established in the Oases of the Sahara: the Faith has penetrated into the selvas of the Amazon and over the Himalayas into the plateau of Thibet. In 1820 there were but 300 Catholic missionaries in heathen lands: a century later there were 20,734. And this represents but a portion of the gain, for missionary nuns have grown in numbers much more rapidly,[1] and bands of teaching Brothers (now numbering some 5,000) have gone out to man the schools.[2] In those hundred years some twenty million souls have been gathered into the fold.

Moreover this little army—it is still a little army pathetically inadequate to the task—is organised as never before. It is profiting by the garnered experience of centuries, using the gathered store of knowledge, reaping where others have sown. The ease and swiftness of modern communications have closely linked the most distant missions with their European centres and with Rome. The modern apostle has not to wait two years or three, as Xavier had, for an answer to his letters. He can with but little trouble make known his needs through the missionary reviews to thousands of sympathisers. He suffers far less than of old from a sense of isolation and loneliness. Now, too, the whole burden does not lie, as it lay in the days of St. Francis, on three or four religious orders and a handful of Portuguese or Spanish priests, no great missionary organization being then in existence. The great Congregation *De Propaganda Fide* was founded in 1622. Then came the Lazarists (better known to us as Vincentians) in 1625; then Saint Sulpice in 1642; the *Missions Etrangères* of Paris, 1658; and the Holy Ghost Fathers in 1703—all French in origin and personnel.

[1] They now number a little over 22,000.

[2] In India alone there are at work twelve congregations of teaching Brothers.

But it was the 19th century that saw a still more wonderful effloresence of new congregations—Oblates, Marists, Fathers of the Sacred Heart (Picpus, Bétharram, Issoudun, Saint Quentin), Pères Blancs, African Missions of Lyons, Palottines, Foreign Missions of Milan, of Parma, of Turin, Salesians, Missions of Scheut, Society of the Divine Word, St. Joseph's Society (Mill Hill), and a host of others now spread throughout the world. Side by side with these there have been founded a yet larger number of new congregations of nuns. And all the older orders are taking an ever larger share in the missionary movement. There are Trappist monasteries in Manchuria, Japan, and South Africa, Carmelites on the Coromandel Coast, Benedictines and Capuchins in Central Africa. In the Congo alone seventeen different missionary societies are at work, each in its allotted mission field.

There is another and very significant evolution which has taken place in our own times. From the days of the decadence of Spain and Portugal France was almost the sole, as she is still the greatest, missionary country of Europe. Most of the missionary congregations arose in France, the missionary personnel was almost exclusively French (just before the war France still furnished two-thirds of all the Catholic missionaries of the world), and France's contribution in money almost equalled that of the rest of the Catholic world. But after 1830 new congregations began to be founded outside of France, first in Italy, then in Spain, followed by Belgium, Holland, England, and Germany. Besides, foundations originally French gradually became international, till to-day there are certain French congregations which contain but a minority of Frenchmen.[1]

The twentieth century has brought new and precious accessions of strength. Ireland, who had sent so many thousands of priests, brothers, and nuns to minister to

[1] See a remarkable article, L'Emulation missionnaire à travers le monde, in the *Revue d' Histoire des Missions*, March, 1925.

her exiled children, now began to turn her eyes to pagan lands. The Maynooth Mission to China was founded. Two new congregations of nuns for the missions have been instituted still more recently. And the many existing congregations of men and women have found numerous recruits for their foreign missions. A wave of missionary enthusiasm has run through liberated Poland. The Catholics of the United States have thrown themselves into the mission arena with extraordinary vigour. Canada, Switzerland, and even Australia, have founded new mission seminaries.

Nor is the movement confined to societies of priests and nuns specially founded for the missions. It had long been felt that so long as what we may call the non-missionary clergy, secular and regular, stood apart from the mission movement or helped it in but an intermittent and unorganized way, the missions could not attain full success. This widespread feeling led to the founding in 1915 of the *Pia Unio Cleri pro Missionibus*. The idea was first mooted by a German priest in 1915; but the actual foundation is due to Father Manna of the Foreign Missions of Milan. It was at once approved of by Benedict XV, who, in his encyclical *Maximum illud*, 1919, recommended it to the Catholic world. Its aim is simple, to win the support and if possible the enthusiasm of priests and seminarists in Christian countries. It is, of course, within their power to aid the Missions in many ways—by prayer, by preaching, by the spreading of mission literature, by the organisation of congresses or mission weeks, by the foundation of study circles among the faithful. The *Unio* is now world-wide. In some countries its progress has been slow, in others it has won magnificent success. In Italy it has over 20,000 members, issues a monthly magazine with a similar number of subscribers, and has been the cause of greatly increased contributions to the Missions and of very numerous vocations. In Germany, too, it has accomplished a great work. In

Ireland it issues *Pagan Missions*, one of the best missionary periodicals in the English language.

But perhaps the most significant feature of our days is the growing share taken by the Catholic public at large in the work of the missions. Father Bernard Arens, S.J., in his work on Catholic Missionary Organisations[1] gives details of some 235, the great majority of which were founded during the last fifty years. Of these 45 were founded in France, 40 in Germany, 29 in Belgium, 21 in Holland, 20 in Italy, 17 in Austria, 15 in the United States. But many of them have become international. They present the greatest variety : some are associations of prayer, others for the collection of alms, others again for the provision of vestments, school supplies, etc. First and far the most important is the world-wide organisation, the Propagation of the Faith, founded by a young girl in Lyons in 1822. Then there is the Holy Childhood, almost as widespread. Every form of charity and Christian ingenuity is represented among these organisations.

Particularly worthy of note is the development of organisations of women and the extension of the movement among students. The German Association of Women for the Missions is 300,000 strong. In 1919-20 it organised 168 meetings and twelve important public manifestations. In 1922 the Missionary Association of Catholic Women, Milwaukee, collected $95,600 and sent out vestments to the value of $40,000. The Catholic Women's Missionary League of England is a flourishing organisation. And then there is the international Sodality of St. Peter Claver, founded in 1894 by the late Countess Ledochowska. Germany, Holland, Switzerland, and Austria have flourishing students' associations, but here it is undoubtedly the United States that leads the way. Just before the war the "*Student Volunteer Mission Convention*" held its seventh congress at Kansas City. Some 4,000 delegates were present representing 755 colleges and universities in

[1] *Die katholischen Missionsvereine* (Freiburg im Breisgau, 1922).

the U.S.A. and Canada. But in 1917 a new movement was launched—the *Catholic Students' Mission Crusade.* Already in 1921 this organisation counted 23,400 members, and 600 delegates, assembled in congress at Dayton, set up a "National Invitation Bureau" of twenty-five students and a "Unit Activities Bureau" to push forward the work. Other than University students were soon included, and in 1924 membership reached 400,000.

In arousing interest in the missions three means, all comparatively new, have been found particularly serviceable—the press, exhibitions, and congresses. In the first place a great number of mission reviews have sprung up since the opening of the century, not only in France and Germany and Italy, but in countries where the missionary idea had made but little progress. Poland has now ten such reviews. Seven or eight have been started in Spain since 1914. Maryknoll's review, *The Field Afar*, has 100,000 subscribers. Many of us remember a time when the only such review in Ireland was the modest little Irish edition of the *Annals of the Propagation of the Faith.* Now there are seven or eight,[1] one of which, *The Far East*, has a circulation of 75,000 in Ireland and 60,000 in America. It has also a special Australian edition. Of late years far more attention has been given to the Press in general, that most indispensable instrument of propaganda. The press of the University of Beyrouth has long been famous throughout the Near East. That of Shanghai is equally famous in China. It has a friendly rival in the polyglot press of Nazareth House, Hong Kong. There is an excellent mission press in Madagascar. The Society of the Divine Word has specialized in the work of the press, and, besides its great printing establishment at Techny, Illinois, has several active presses in its various missions.

The Vatican exhibition was the crowning achievement of a series of missionary exhibitions and congresses held

[1] Holland with a Catholic population smaller than Ireland has upwards of *thirty* missionary reviews.

within the last few years. Lille had its exhibition in 1922, Liège in Belgium the same year. England has already had two, the second at Birmingham in August, 1923, being particularly successful. Space allows of the mention of but a few samples of the innumerable missionary congresses, "semaines," and "journées" held in various Catholic countries. The 63rd annual congress of the German Catholics held at Hanover last September devoted much attention to foreign missions. In September, 1923, took place at Louvain a Semaine de Missiologie, confined to missionaries, the purpose of which was the scientific study of mission methods and problems. Spain has held two great missionary congresses, one at Burgos in 1921, the other at Pampeluna in 1922. At the latter twenty bishops were present and the King himself attended. France has had "journées" at Paris, Lille, Strasburg, Soissons, Toulouse, and Tourcoing. The congress held at Utrecht in September, 1922, is memorable for the motion proposed by M. Steger, Professor in the Technical University of Delft, and passed by the congress, asking the Congregation of the Propagation of the Faith to study plans for an organised emigration of Catholic layfolk towards the missionary countries. The Swiss Catholics have also had two important congresses, with exhibitions, sermons, and lectures. Finally missionary activity has grown even more intense than hitherto among the French Canadians.[1] All the missionary congregations have already many Canadian members, and now Canada has three mission seminaries, one for Japan and two for China.

When one turns from the home countries to the mission field itself one scarcely knows whether to be more impressed by the success achieved or by the difficulties and obstacles that yet remain. The task is certainly formidable—a thousand millions of heathens yet to be won. And the means to do it are, humanly speaking,

[1] *Cf.* the fine book by their Nationalist leader M. Henri Bourassa entitled *Le Canada apostolique*. Also articles in *Etudes*, June, 1922.

inadequate to the point of absurdity. Material resources are lacking. Most of the missions are plunged in poverty and development is paralysed. Readers of the mission reviews are not long in becoming aware of that. In China and India and elsewhere thousands go unbaptized because there is no money to maintain catechists, open schools, or build churches. Catholic contributions to the foreign missions, though steadily increasing, scarcely amount as yet to a third of the sum contributed by Protestant England and America.[1] Even more keenly felt in all the missions is the lack of personnel. The cry is ever: "The workers are few: only send us more priests and there is nothing we cannot accomplish." There are but 2,245 priests for China's 400,000,000 souls, only 259 for Japan's fifty millions.[2] The Great War rendered the scarcity of priests more serious still. More than 4,500 missionaries had to return to Europe; of French missionaries alone more than 300 were killed; and a thousand German priests, brothers, and nuns were compelled to abandon their flocks.

Happily there is another side to the picture. The foundations have been solidly and, as far as one may judge, permanently laid. The diocese is a symbol of Catholic stability and completed organisation. Significant, therefore, is the following table of the growth of the diocesan system. It shows the number of dioceses, vicariates, and prefectures apostolic existing at the three dates mentioned.

	1800	1900	1920
America	2	28	47
Africa	6	59	88
China	6	42	54
Japan	—	5	11
Indo-China ..	4	13	15
India and Burmah ..	9	39	41

[1] According to Père Jacques Stevens, S.J., Protestants contributed to their missions in 1815 8,500 dollars, in 1915 thirty-nine million dollars. The amount is ever growing. The Catholic contribution is between 50 and 80 million *francs*.

[2] This may be compared with Spain where there are 44,000 priests for twenty-one millions.

Still further progress has been realised since 1920, and to-day the Church is organised throughout the world; the framework exists; the ground has everywhere been occupied, were it only by a few scattered outposts and a handful of pioneers. The fishes may be few or many: the fishermen of Christ may here and there have laboured through the night and have taken nothing; but at least Peter's net is spread in every corner of the globe.[1]

Moreover the time is not far distant when the present fewness of priests and penury of resources will be met in a new way—*viz.*, by the missions becoming in both respects entirely self-supporting. The formation of a native clergy has long preoccupied the Holy See and of Propaganda. More enterprise and a greater spirit of trust might, perhaps, have been shown in this matter by the missionaries themselves, but now all seem fully alive to its paramount importance. Seminaries for the training of a native clergy have become a feature of all well-developed missions, not merely those established in countries of ancient civilisation such as India, China, and Japan, but those in lands from which the head hunter, the witch-doctor, and the cannibal have scarcely yet disappeared. In China there were in 1920 963 Chinese secular priests, in India there were 1,800 native Indian priests. On the other hand the Vicariate of the Upper Congo has three native negro priests, Tanganyika two, Ruanda five, Victoria Nyanza eleven, Uganda twenty-one. Many mission districts in India and China have been confided to the exclusive care of the native clergy. In India development has in recent years been very rapid. The year 1925 will be memorable in Indian missionary history for the creation of the first wholly Indian ecclesiastical province, Archbishop, four suffragan bishops, and clergy being all natives of Hindustan. It is now the turn of the negro priest. Recently three

[1] See Streit's *Atlas Hierarchicus* and *Missiones Catholicae*, an annual digest or conspectus (pp. xlvi + 552) of the Foreign Missions of the entire Church.

parishes in Uganda were handed over to them, and one may read in the *Nouvelles Religieuses* for June 1st, 1925, a touching document in which the abbés Victor Mukasa, Antonio Njogegere, Basilio Lumu, and Serapio Wamara record the results of their first year's work.

Equally important and significant is the wonderful development in many missions of the religious life. The movement is not, indeed, a thing of yesterday. Already in the sixteenth century native Chinese and Japanese had joined the ranks of the religious orders whose members were labouring among them. They continue to do so to-day, and the present writer has lived on intimate terms with Syrian, Egyptian, Armenian, and Chinese Jesuits. The Trappist monastery of Yang Kia Ping in China has 14 European and 83 Chinese monks. Another Trappist monastery in Japan has 12 European and 48 Japanese monks. Not only, however, has this movement been greatly accelerated in recent years but it has taken a new form, the foundation of new religious congregations recruited exclusively from native sources. In India, China, Indo-China, in various parts of the African continent, in Madagascar, even in Oceania there are flourishing Catholic Sisterhoods. There is, for instance, the Congregation of the Presentandines of Trincomalee, the Sisters of the Visitation, and the Indian Carmelites in the Madura Missions and in Mangalore, the Little Sisters of St. Anne, Ouraon nuns of Chota Nagpore, and the native sisters of the Fiji Islands![1] The missionaries bear the very highest testimony to the holiness, self-sacrifice, and zeal of these native nuns.

But what are the actual results of all the activity we have been describing? What has the Church to show for this great outpouring of resources, this world-wide activity, this vast sum of zeal and sacrifice? I answer at once that the spiritual results of the Church's work

[1] Another admirable congregation is that of the "Oblates of the Franciscan Missionaries of Mary," already spread in S. India, Japan, China, and Madagascar.

in the world are not to be reckoned in terms of mere statistics. And in any case the units that compose such figures as may be given must be weighed as well as counted. For the Catholic Faith the salvation of a single human soul is an object of attainment worthy of utmost effort and sacrifice. And the effort and sacrifice itself, even though barren of tangible result, is itself a thing most precious. To-day there are two millions of Catholics in China, more than two millions in Africa, more than three millions in India. That in itself is something. There are mission fields in which the soil seems stony and barren to the point of hopelessness. We find in *Missiones Catholicae* such frank admissions as "spes progressus effulget minima" (the diocese of Chio in the Archipelago) or "progressus religionis Catholicae minimus" (diocese of Rhodes). Islam everywhere remains impervious to Christianity. Hinduism almost equally so. In Japan progress is exceedingly slow. But elsewhere the most hopeful progress has been realised. Between the years 1900 and 1919 the Church in China gained 1,258,000 new subjects, and to-day tens of thousands are demanding baptism. In India the missionaries believe that the conversion of the entire aboriginal races is merely a matter of time, resources, and men.[1] It may be said that the conversion of Central Africa is now definitely in sight. In 1907 there were in the Congo 26,000 baptised Catholics and about 63,000 catechumens. In 1923 the number of baptized Catholics was 313,707 and that of the catechumens 328,308. Here is a significant table :—

	1910	1923
Priests	230	520
Brothers	90	250
Nuns	110	294
Catechists	2,042	11,114
Mission Stations ..	213	593
Agricultural Schools ..	971	3,091

[1] See *L'Eglise naissante au Chota Nagpore*. Par Albert Hublon, S.J. (Louvain, 1924); and *A la Conquête d'un Royaume*. Par Jean-Jacques Lambin, S.J. (*ibid.* 1924).

Progress almost equally rapid has been made in Uganda (the mission was founded in 1879) where the Catholics already form almost a third of the entire population. Other missions where progress is very noteworthy are Madagascar, Cochin-China, Ceylon, Basutoland, the interior of Brazil, and indeed everywhere in South America where any pagan tribes yet linger.

Is all this worth while? There are those, Catholics among the number, who ask the question, with a notion somewhere in their minds that it is best to leave these people in their good faith, lest instead of good pagans they become bad Christians. One is compelled to ask, do these doubters know paganism, do they understand Christianity, and are they well-informed as to the value of the converts to Christianity? Are they content to see the black man continue to practise his religion and all that goes with it—the gross and absurd superstitions of fetichism, the cruel domination of the witch doctor and the medicine man, the endless and inhuman wars, polygamy and the slavery of women, nay cannibalism and human sacrifice (for only the presence of the white man prevents these things)? These people can be reclaimed from barbarism only by being won to Christ. But what of the ancient civilisations of India, China, and Japan? As regards India, will those who really understand the nature of these things wish to see the continuance of a religion which involves caste, suttee,[1] child-marriage and the consequences of widowhood,[2] religious prostitution as part of worship? In China no positive moral evils can be laid at the door of its vague Confucianism, but many moral evils such as infanticide prevail. So, too, in Japan. Shall Christendom be content to leave them to their multitudes of false and degrading deities, their sacred

[1] *i.e.* the burning of widows on the funeral pyre of their husbands, a practice now prohibited by the British Government.

[2] There were in India in 1917 upwards of 300,000 widows under 15 years old, 100,000 under 10, 17 under 7. There were two and a half million married persons under 10 years old. No widow can in any circumstances re-marry.

oxen and monkeys, their fatalism? Shall we, above all, be content to leave them without Christ?

For that is what the Church has been striving to do these two thousand years—give Christ to human souls, tell them the life of Him who was perfect man and yet was God, reveal to them His love, make them partakers of that salvation which He won for them at the cost of suffering and of death, tell them that they—black men, red men, or yellow, are His brothers, and that they may call the great Being who has made all things by the sweet name of Father. She has freed millions from the terrors of demon worship and taboo, from degrading slavery and ignoble vice, and given them that freedom wherewith Christ has made us free. She has made them sharers in that marvellous system which her Founder devised for the uplifting and the saving of mankind. And she has not wrought in vain. Of the Red Indian of the prairie, the Bantu of the Congo, the cannibal of the South Sea islands, she has made Christians as true and fervent as any that died for their faith in the days of Domitian or Diocletian.

S. J. Brown.

CHRONICLE

I—An Irish Tercentenary: St. Isidore's, Rome

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THE Jubilee Year, 1925, was marked by two events of unusual importance in connection with the public relations of Ireland and Continental Europe during the seventeenth century. The tercentenary of the foundation of St. Isidore's College, Rome, fell in the year that has also seen the return of the Irish Franciscans to their great college of St. Antony at Louvain, founded a few years before Luke Wadding laid out the finely permanent lines of work in the sister Institute near St. Peter's. Of the achievements of St. Antony's for Faith and Fatherland, from 1517 to 1796, Fr. Brendan Jennings, O.F.M., has recently given in the pages of STUDIES an account all too brief for the importance of his subject, in its academic and scholarly as well as in its national and more active aspects. The same shortcoming must be recorded about the contribution made by Fr. Gregory Cleary, O.F.M., to the tercentenary celebrations at St. Isidore's (*Father Luke Wadding and St. Isidore's, Rome: Biographical and Historical Notes and Documents*—Rome, 1925). True, Fr. Cleary has given us a volume, composed of what in his preface he terms "jottings," which include a considerable amount of matter that is in many respects fresh and of high interest. They are, as he informs us, but the preliminary sketch of that "adequate Life of Father Luke Wadding" of which definite mention is made, though it is not accompanied by what all students of Irish History must desire, the definite promise that such a Life will be soon produced.

For many urgent reasons the completion of a full biography of Luke Wadding is a duty of an urgent character. The seventeenth century is the greatest in the history of our Catholic nation, with the doubtful exception of the epoch of early missionary effort in Central Europe. The national estimate of its greatness is by no means adequate. It cannot be adequate as long as the attention of our students in schools, colleges, and universities is concentrated on the uninspiring policies and personalities of the "Old English" in Ireland. From the volume published some twenty years ago on the historical papers now at Merchants' Quay, Dublin, Fr Cleary (p. 29) cites a pithy summary of their position as recorded in 1926:

"In all the wars waged by the Supreme Pontiff and the King of the Spains against the King of the English, the Anglo-Irish, although Catholics and professors of the Roman Faith, held themselves on the side of the King of the English; the Old Irish, and the Mixed, fighting along with the Catholic Kings and the Supreme Pontiff against the King of England." With this excellently lucid definition of positions we may fittingly place a sentence, also cited by Fr. Cleary (p. 133) from the same repertory, written by Rory O'More on September 20, 1642, to Fr. Hugo de Burgo, O.F.M., agent of the Irish Confederation in Flanders: "If we may, afore Flan MacEgan dies, we will see an Irish school opened, and therefore could wish heartily that those learned and religious fathers in Lovayne did come over in haste, with their monuments, and with an Irish and Latin print."

It would not take any lengthy exegesis to show, from this one passage, how splendidly the Irish Franciscans stood, Irish and Anglo-Irish and Mixed though they were, on the side of Irish Ireland, of Irish learning, Irish education, Irish influence in European scholarship. That is to their immortal credit, despite occasional exceptions to this general rule. It was in the seventeenth century that the reputation of Irish scholarship, national or international in its subject-matter, stood highest in European lands. The significance of that great fact has yet to be realised in Irish history; and until this is secured, our estimate of our own historical significance will be altogether too inferior, incomplete, despondent. We are not to judge ourselves by such estimates as those put before the world by writers such as Bagwell, or even by writers such as Lecky. Even the ample collection of papers made and published by Sir John Gilbert cannot yield an adequate result, commensurate with the actual historical position. A true valuation of the true Irish nation at the time of its culmination, and before the dark night of the Penal Code, can be got only by viewing the product of Irish action, both at home and on the Continent, as a unit.

Into that national product the contribution of the Irish Franciscans enters as by far the largest constitutive factor; and it enters in a sustained way that shows convincingly, at all stages, that Irish action in Ireland and in Europe was a unit. No doubt the other groups of workers for Ireland, Catholic laymen, members of the pastoral clergy, Dominicans, Jesuits, wrought a good deal in substantial fashion. But it may well be doubted if their united efforts did as much, in that momentous period, for the Catholic faith in Ireland, and for the historical vindication and national

credit of the Irish people, as was achieved by the Irish Franciscans. St. Isidore's at Rome, St. Antony's at Louvain, were the enduring sources of that great achievement. In many ways these two Colleges did the same work at the same time; and an effective record of that work would seem to call for their presentation as one force. But in some ways they stand apart with some distinctiveness. The main qualities and types of what they did for Ireland, work

non omnibus una,
Nec diversa tamen, qualem decet esse sororum,

can be inferred from Fr. Cleary's preliminary sketch, though there some of its aspects have not received sufficient emphasis. A brief summary is all that can here be given.

Foremost among all the Irishmen of that epoch, in the front rank of all Irishmen of all time, is Luke Wadding. Associated in an almost exclusive way with St. Isidore's, from its foundation in 1625 to his death in 1657, Wadding was hitherto known to have laboured, in the Eternal City, for Ireland in two ways, either of which taken alone would suffice to build up a reputation for ability and for achievement of a most notable kind. As Roman representative of the whole of the Irish nation, he gave splendid and unwearying service, especially from 1641 to 1652. It merits separate presentation, with the full documentary evidence that is well known to be available, and which was so poorly presented in the volume which entered into the publications of the English Historical Manuscripts Commission. Father Cleary has not, in his present work, been able to accord it more than a score of pages.

Luke Wadding has, in quite another field, been known all over Europe as the historian of his order. The seven folio volumes of the *Annales Minorum*, issued by him at Lyons from 1625 to 1657, extend down to within a century of the date when he finished the seventh volume and saw it through the press at Rome, from 1650 to 1654. Together with his *Scriptores Ordinis Minorum*, and more than a dozen lesser books of an historical and critical character, this great work calls for full analysis of its characteristic qualities. This is all the more important, as in many respects Wadding was a pioneer in Europe along the lines of what may be called "the documentary method." Even in smaller ways, as in his quartos on St. Francis and St. Anthony of Padua, the documentary source and control is always put forward with emphasis, as vital even in moral and devotional writing. A complete exposition of the range and character of Wadding's historical work would be a distinct and valuable national asset.

To it would properly be subjoined some account of the part he played in the discussions of European importance at Rome, those on the Jansenist controversy. Father Cleary makes reference to this part of Wadding's career, rather in his bibliographical references and brief footnotes, than in any express and formal way. A reference to Rapin's *Mémoires*, written about 1670-1680, but not printed till late in the last century, would show the eminent position which Wadding held among the responsible theologians of that special Papal Congregation which was created to deal with such momentous issues. Rapin, too, would furnish ample materials to show how Wadding by no means stood alone in his moderate attitude. "Il avoit l'esprit subtil de sa nation" is his summary on "Vadingo"; but the most effusive among his many mordant censures is reserved for such as the Jesuit historian of the Council of Trent, Pallavicini.

On a third and in many ways a new aspect of Wadding's achievements, Fr. Cleary has now shed considerable light. The organisation for study, prayer, and the fruitful observance of religious rule, devised for St. Isidore's by its effective founder, exhibit to the full Wadding's capacity for organisation, inspired by the fullness of his knowledge both of the history and spirit of his Order, and by a balanced appreciation of the needs of his time in Europe and in Ireland. Some thirty pages of the Documentary Appendix serve to exhibit what Wadding wrought in this line of constructive activity. The commentary given in the main portion of Fr. Cleary's volume is so brief and incidental that the hope may here be expressed for a much fuller treatment in the near future. The best evidence of its practical value to-day is the record of St. Isidore's itself, as a home of "religious and learned fathers" both in Wadding's lifetime and long afterwards.

In a fourth field of labour Wadding also has a high record, even if we consider his work by itself and alone. It is, however, much greater and conveys a much more valuable lesson for all in Ireland devoted to the advancement of our national repute in scholarship and learning. Like the seven volumes of the *Annales Minorum*, Wadding's magnificent edition of the writings of Scotus (sixteen volumes, folio, Lyons, 1639) is still the standard and indeed the only adequate presentatiou of his great subject. But it is distinguished by the plan which Wadding adopted. Giving full recognition to the great services of Maurice O'Fihely, O.F.M., in elucidating the true text and true meaning of the greatest philosopher of our race, Wadding took care to see that the work of Hugh MacCaughwell, afterwards co-arb of St. Patrick, John Ponce of

Cork, Antony O'Hickey of Dunmoylan in Thomond, as expositors of Scotist doctrine and tradition, should be incorporated fully in his great and enduring edition of the greatest teacher of his Order. The fine quality of this Irish contribution to higher studies in philosophy and theology has thus been placed on permanent record, and its value is so considerable that it has been fully reproduced in the latest reprints of this Lyons edition of three centuries ago. A survey of these Irish Scotists, as listed by Fr. Cleary, shows fully that even in the domain of philosophy alone their writings could stand separately as a striking and highly characteristic unit in the modern History of Catholic philosophical studies. Particularly would this be true if the Irish Franciscan authors of Louvain were, as would be entirely fitting, added to those of Rome.

On this point, a fifth category in the list of national services rendered by this band of intellectual apostles, few in number but splendid in quality, Fr. Cleary's comment is far too restricted and reserved. True, in a brief sentence at the close of his sketch, he quotes de Caylus (1910) as noting how, in Wadding's age and in that of his nephew Baron of Clonmel, St. Isidore's became "le berceau du grand mouvement scotiste." But he might have elaborated this sentence, far too summary even for a summary sketch, by citation of the full account given by Bertoni (1917: Levanto, pp. 473-488, etc.), who traces from O'Fihely (Milan and Padua, 1491) to O'Connor Kerry (Bolsano, 1680), the Irish element in the "merveilleux épanouissement scotiste de cette époque, l'age d'or du scotisme," and gives to St. Antony's, Louvain, the place of honour beside St. Isidore's of Rome as a "pepinière de scotistes."

Last, and in many ways greatest service, was rendered by both these houses, in the preservation and enriching of Celtic history, literature, and learning. If the *Annals of the Four Masters* was written at Donegal, it was because the zealous efforts of Colgan, Ward, Fleming, and many others in Louvain and in Rome, had prepared the way. In a final great effort our Irish and our Latin scholarship were felicitously united in the production of a whole series of works resting on those twin bases of Celtic erudition, from Colgan's *Trias Thaumaturga* to the more modest but highly serviceable works of Francis O'Molloy. With them may well be placed such noble work as that of O'Bruodin and O'Connor Kerry, and much beside that is still unpublished relating to Irish History of the seventeenth century, writings which it did not fall within the scope of Fr. Cleary's sketch to enumerate.

Even as regards printed books, much of all this material is

practically inaccessible at the present time to students of our country's history. In their interests, it is clear that an adequate collection of all the works and papers of our writers, issued abroad during that great period, is of prime necessity. It is not enough that the writers of separate monographs should have access, often with marked difficulty, to the rare copies of their printed productions. The effect of a full and widely-circulated series of such works would be quite different. To name but one out of fifty writers, what number of libraries, what number of students to-day, can afford to have copies of Colgan's works? What number of schools and colleges? The question answers itself, both for Ireland and for Europe. How many earnest students of the seventeenth century in Irish History have ever seen a page of O'Mahony, O'Bruodin, Ponce? This vast field of essentially Irish History has little to do with English State Papers, or even with Commissions, of that origin, on Historical Manuscripts. It had even less to do with the contents of the Public Record Office, Dublin, whose fate in 1922 has been so repeatedly lamented as a national disaster. Perhaps the most worthy service that a reconstituted Irish Record Office could render would be to give the Universities, Academies, and learned societies of the world a well-planned Series of all the great National Writers of that age of Confiscation of Irish Land, the seventeenth century. It would be beyond all comparison superior to the whole content of the demolished building that stood beside the English Law Courts on the Liffey; and it would certainly owe nothing to the power that built up that much over-estimated repertory of the doings and views of foreign officials in Ireland, even though they spread over seven centuries.

Not a few readers of Fr. Cleary's sketch of St. Isidore's and its creator will turn with special interest to the illustrations. The views of the College and its gardens are a mixture of drawings and photographs: either alone would be more effective, and the attempt at a reconstructed view of Luke Wadding in the setting of his foundation is not very successful, not to say desirable. Some seven very effective plates give the reader a vivid impression of the frescoes of Fra Emanuele da Como, executed in the Aula Maxima of St. Isidore's in 1672. They give us to know what manner of men were Wadding himself, O'Fihely, Ponce, Baron, MacCaughwell, and O'Hickey: the central fresco is exceptionally fine. This contribution of St. Isidore's to the history of its golden age is by itself worthy of grateful mention, and prompts the suggestion that larger and more elaborate reproductions would be well worth the making. The two figures of Wadding by Fra Emanuele,

however, are quite eclipsed by the very human, dignified, and appealing portrait executed by Carlo Maratta, some of whose other work is still among the glories of St. Isidore's. For essential truth of portraiture, Maratta's work appears to outrank even the fine portrait of Wadding now in the National Gallery, Dublin, which was long attributed to Ribera. The sternness, not to say rigor, of this Spanish portrait does not disappear, but rather is here transmuted into something more winning and noble, if we may judge by the reproduction to which Fr. Cleary gives the first place among his illustrations, though he denies us for the present a fuller account of Maratta's painting. A full comparative study of the Roman portrait and of that now in Dublin would be very desirable in the completed work which is virtually promised in his preface, and which must not be overlong deferred. T. CORCORAN.

II—Safety at Sea: A New Application of Science in the Port of Dublin

BY JOHN J. DOWLING, M.A., F.INST.P.

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THE seafarer was perhaps the first to adapt to his practical needs the discoveries of those inquirers into natural phenomena who were styled Philosophers in the Middle Ages, but who are designated nowadays by the somewhat more contemptuous title of Scientists. The heavenly bodies must have guided the first mariner who steered his barque beyond the sight of land, and they still serve the modern navigator, though, of course, he derives from them much more accurate information as to his position than his prehistoric forerunner could have dreamt of. However, it is hardly of this class of scientific aid that I contemplate speaking; it is rather with the adaptation of the discoveries of experimental science that I propose to deal.

The starting-point of this phase of navigational development was, I suppose, when attention began to be paid to the improvement of the mariner's compass. The use of this important instrument dates back to an unknown period; but its really scientific development is usually associated with the name of Kelvin, whose attention was directed to the shortcomings of the form in use on board the ship that laid the first trans-atlantic telegraph cable. Kelvin considered the theoretical advantages of substituting a series of magnets arranged in a rigid frame and carrying a light card, the

whole arrangement having a comparatively large inertia. This large inertia meant that the compass "needle" would swing slowly. To present it overswinging and oscillating continuously with the turning of the ship on its course, he filled the vessel with a liquid, which had a twofold effect: (1) it damped the oscillations, that is it retarded the motions; (2) it reduced the weight of the needle on its pivot owing to the effects of buoyancy.

With the introduction of iron-built ships, the scientists again were called upon to devise methods of correcting the strong deviations of the compass due to the magnetic effects of the large masses of iron. Quite simple devices were introduced for this purpose, which are wonderfully effective considering the complexity of the problem. The submarine and the battleship, with their navigating rooms completely within a heavy steel hull, presented a new and more intractable problem; but again scientific skill was able to meet the emergency. The principle of the gyroscope, exemplified in the spinning top of our schooldays, was found to afford a workable substitute for the magnetic compass. Indeed, there are now two or three forms of the "gyro compass" that surpass the magnetic compass altogether in many respects. Not alone in one part, but in whatever part of the ship it may be required, a dial can be installed controlled by a single master compass; while, more wonderful still, a huge liner can be steered for hours together by this compass without a helmsman touching the wheel. The "gyro" is, of course, nothing more than a flywheel whirling at a high speed on gimbal supports. Such a wheel, if accurately balanced, sets itself with its axis parallel to the axis of the earth itself. The supreme advantage of the "gyro compass" is that it points to the *true* North and not to that wandering imaginary point styled the North Magnetic Pole.

To those for whom the terrors of *mal de mer* render sea travel an unhappy means of progress, the Schlick Stabiliser holds out some hope of comparative comfort. This is another gyroscopic device built on a larger scale within the hull of the ship. Although it has hardly yet passed beyond the experimental stage, it would seem that the horrid rolling motion of the ship in rough sea may be greatly reduced by its means.

To the sea-man, however, even the wildest weather brings few qualms; but there are terrors for him of which his passengers, luckily for themselves, are often unconscious. After a long voyage, when he hopes to make his land-fall, that is to sight the coast near his destination, fog may come on. Or, again, the mail steamers that have to sail daily between two neighbouring ports, must put

forth even though the visibility threatens to become dangerously poor. To the captain and crew the conditions are then fraught with grave anxiety. A ship must maintain "steerage way," that is she must be kept moving at a certain minimum speed in order that she may be trusted to respond to the helm. A ship of moderate size, moving with just enough speed to be under control, possesses a large amount of momentum, and the consequences of collision of two vessels are often very serious indeed. If a ship runs aground, even quite gently, she may suffer serious damage; for as the tide recedes she may rest in such a manner that her hull experiences strains which it was never designed to stand. To the average passenger these facts are often but vaguely guessed at; to the seaman they are horrid potentialities. In the attempt to combat these dangers some of the most ingenious scientific devices have been availed of with some success.

My readers must remember that the slowest ocean tramp makes perhaps 8 knots—nine land miles per hour. That is, she travels twelve feet per second—over two hundred yards a minute. Even with every effort such a vessel cannot be brought to rest in less than a few minutes. Thus any obstacle lying on her course, with which she may collide, must be seen while it is still perhaps half a mile away to give her steersman time to properly avoid it. This distance is, of course, doubled if the object is another ship approaching in line. The nature of the object, also, is of importance. The terrible Titanic disaster was due to collision with an iceberg whose massive ghostly pinnacles were scarcely visible in the gloom until they towered over the lookout man.

Near the coast, in clear weather, lighthouses and buoys furnished with ever flashing lights afford ample indication to the passing ship of its position. In fog everything is changed. The powerful beams of the largest lighthouses can penetrate but a few score yards, and the raucous notes of the fog-horn or the syren, the boom of guns or the solemn tolling of a bell convey to those at sea the warning of their proximity to land. In some localities underwater signals from bells or electrical devices are installed, the sounds from which are picked up by special telephones, called hydrophones. These hydrophones serve, to some extent, also to announce the approach of another ship; but many improvements are necessary in this line of research before trustworthy indications will be available by such means. Whether through the air or under water, sounds travel, as it were, by many paths; and echoes and regions of silence may occur to confuse the helpless mariner groping his way through fog.

The name of Marconi is too well known to require any reference to the ordinary equipment of wireless on board ship; but many of my readers are perhaps ignorant of the newest " direction finding " developments of his company. One of these " posts " is shortly to be installed in Ireland by those who are responsible for the lighthouses and similar services on our coasts. A " short wave " transmitter is caused to emit a beam of wireless waves which sweeps round and round, much as the light beam from a lighthouse. As it passes through each quarter of the compass appropriate Morse Signals are given out. Ships fitted with the proper receiving apparatus can pick up the signals, which become very loud when the beam is towards the ship. Thus the " bearing " of the ship from a given point is instantly known. Were two such " *Radio Phares* " (as the French call them) installed near a given place, ships could steer accurately through the densest fog.

Within recent years the equipment of lighthouses has shared in the process of development that has taken place in other branches of engineering owing to the application of scientific knowledge to its special needs. Thus " Sun valves " and other mechanisms have been so perfected that, with the introduction of " Dissolved Acetylene " as an illuminant, lighthouses can be made automatic. Such equipment would dispense with the necessity for men to remain in these lonely seagirt prisons for months at a time, were it not that in most lighthouses a look-out has to be kept for fog and, when it occurs, fog signals have to be operated.

The Dublin Port is one of the best equipped ports in the world as regards lighthouses, no less than five being within the immediate vicinity of the channel, in addition to those at Dun Laoghaire and the Bailey. Two of these lights are inaccessible save by sea, and a third is practically so. It was the wish of the Port Authority to make these lighthouses automatic; but the engineer was faced with the problem of operating the fog bells used in each of the four lighthouses on the North side of the channel. He mentioned the difficulty to me, half in joke half in earnest, as we met for the first time in the house of a mutual friend. It so happened that my mind was running on a parallel line of inquiry having no relation to fogs; but it was easy to see a connection, and I believe my engineering friend was rather surprised at my remark that his difficulty seemed easy of solution. A few weeks later he spent a Saturday afternoon examining a crude but satisfactory demonstration of the device. I must say that his enthusiasm, coupled with the generous financial aid of the Port Board, contributed as much to the ultimate success as my own endeavours.

The problem presented to me seemed almost insoluble; for it was nothing less than to devise a means of causing the fog, which might be some distance from the lighthouse, to ring the bell therein. It was, however, obvious that an alternative procedure was feasible: namely, that the fog should *allow* the bell to ring. Thus my plan was almost the opposite to that which would seem to have been required. When a look-out man sees a fog, he makes the bell ring; but on this system in clear weather the bell is *prevented* from ringing. Furthermore, any defect developing in the apparatus would result, on my system, in the giving forth of the warning signal. This is absolutely necessary, so that the danger signal may always be relied upon by those for whom it is intended.

The procedure is quite simple. The lighthouses are situated on the Northern side of the channel, which is perhaps a quarter of a mile across. On the Southern side, at points diagonally across from them, small concrete huts have been erected in which are housed a tiny electric lamp and an electric motor. In the walls of these huts are windows formed of large lenses which direct long narrow beams of light across the channel obliquely towards the lighthouses, in the walls of which are placed similar large lenses to gather in the beam. As long as this beam remains unobscured the lighthouse bell is restrained from ringing. Since the lamps must burn out occasionally, a device is installed whereby a new lamp is automatically replaced, exactly in the proper position, whenever this happens. The electric motor carries on its spindle a large disc, which is pierced with a number of openings. These openings are rapidly passing in front of the lamp, so that the beam of light is occulted several hundred times a second.

So much for the Southern side of the river. In the Lighthouse itself are installed the other parts of the apparatus. The bell-ringing mechanism proper consists of an electromotor and storage battery for driving a simple gearing which strikes the bell at the regular intervals which characterise it and enable the mariner to identify it. This circuit is operated by a switch kept out of action by the "controller" apparatus—the device upon which the light beam acts.

In the chamber of the lighthouse where the light beam enters through the "lens window" there is mounted, on the opposite wall, a small black box containing what is known as a *photo-electric cell*. This contains a substance whose electric conductivity alters with the intensity of light to which it is exposed. The light beam, already occulted five hundred times a second, is focussed upon this cell by the lens. Thus an electric current is produced, intermittent

with a frequency equal to the light beam ; and the coming or going of daylight does not alter this effect.

The current from the cell is excessively minute, and it is amplified by an arrangement of radio valves resembling those used in wireless apparatus. By a special device the intermittent current is converted to a steady current which goes in one direction when the light remains strong enough, but reverses at the moment that a fog reaches a dangerous density. The reversal of the current operates the switch and *allows* the bell to start. This switch is a peculiar one in two respects. Although it puts into action quite a powerful motor, it itself requires a very minute current to operate it ; and, furthermore, some minutes elapse before it actually functions. When ships, or the smoke therefrom, pass through the beam the controller apparatus of course responds, but the " delay action " of the control switch permits such transient interruptions to occur without needlessly ringing the bell. These interruptions occur maybe a hundred times a day, and would result in considerable waste and wear of the bell mechanism had we not been able to deal with them.

The solution of this problem is, I think, quite a good example of the service that a trained scientist can often render to the engineer or manufacturer. After all, the problem was little more than reproducing, on a scale of half a mile, experiments that are more usually done on the laboratory benches ; and the industrial application of scientific work is essentially a step of this kind always. Were other industrialists in this country as alive to the possibilities of improvement in their plant as were the Dublin Port Authorities, they could, perhaps, effect as considerable economies in operation. The saving effected in this case amounts to some thousands of pounds per annum.

JOHN J. DOWLING.

REVIEWS

Biography

MARIE EUGENIE MILLERET DE BROU, FOUNDRESS OF THE ASSUMPTION NUNS. By Lady Lovat. London: Sands. 1925. Pp. xvi, 428. 16s. net.

WRITTEN in a vigorous and direct style, with an English idiom which at times takes a Gallic turn, this volume deals with the life-work of a nun of mixed descent, Belgian and Italian, extending from 1817 to 1898. Considerable if indirect aid may be secured from its pages as to the religious position of French society in the central decades of the last century, as for instance, from the two pages of comment on the career of Gousset before the Cardinalate was conferred on him in 1851. A very large part of the book is taken up with somewhat unessential details of conventual life and letters: one is inclined to wish that the writer had used more fully her evident power of depicting intellectual, moral, and religious issues of the wider and more important kind.

Most particularly would such a treatment of the educational aims of the Assumption Institute have been welcome. The Institute from the very start took up a very specific and definite field of educational work, and made it to be its special work (page 226, and frequently elsewhere). Yet a critic is well within the mark in saying that less than five per cent. of the space of this life is devoted to an exposition of the characteristics of that special work, which became so exclusive that in one case, that of the foundation at Grahamstown, South Africa, under Bishop Devereux (pp. 279-283), its uniqueness was made a decisive issue, for comment on which the step is taken of declaring that on a well-known occasion Saints Paul and Barnabas both "committed" the "fault" of "obstinacy." The absence of an adequate and comprehensive exposition of the educational aims and methods of so successful a teaching Institute is all the more regrettable because of the rare and almost casual indications of their nature. Thus the statement of the doctrinal sources of all culture (p. 182), and the allied fragment quoted as to its psychological aims (pp. 228-229) are both very distinctive: they have the plenitude of the early mediæval definitions of Christian education, and yet seem to have been made very modern and effective.

What is here vouchsafed as to the relation of revealed truth to historical, legislative, literary, poetic, artistic, and scientific truth (pp. 140-141), and as to the need of philosophy in general education, and as to the function of education as regards acts of the will (pp. 228-229), in a brief excerpt from a document prepared at the instance of Dupanloup, manifest marked divergence from

Newman's doctrine as to Liberal Education formulated at the same period. By reason of his verdict, quoted in the publishers' comment, a complete statement of these views and of their practical results would be very desirable. They are all the more desirable because they appear to have been in large measure due to Catherine O'Neill, of Limerick (1817-1888), who formed all the teachers of the Institute, and exerted an influence practically equal to that of the Foundress. Her portrait, given with the extremely unusual account of how her vocation came, is by no means commensurate with the record of her life; and it is strange that she is referred to (p. 284) as an "English nun." The remarkable answers of Henrietta Ryan, first pupil of the Assumption Nuns, as set out on page 147, make one wish that she could have been sent up for examination, on a University entrance in history, before some of the doctrinaires of the day, disciples of Cousin. Ozanam himself could not have given an examiner more direct and more difficult answers to deal with.

Enough has been indicated in this brief comment to explain the hope that the words of the Foundress in 1894, "I have never thought that there was a system of teaching proper to the Assumption" (p. 232), need not be construed literally as a denial of a fuller treatment of its educational work. The reserved yet expressive sentences to be read as to the years 1894-98 (pp. 404-59) appear to justify this view, and are in many ways indicative of the special aims of Divine Providence in this distinctive foundation.

T. C.

SAINTE THERESE DE L'ENFANT JESUS. Par Gaëtan Bernoville. Paris: Grasset. 1926. 9 fr.

ST. TERESA OF THE CHILD JESUS. By Rev. Timothy Hurley, D.D., P.P. London: Herder. 1926. 3s. 6d.

WHAT is the secret of the spell that Ste. Thérèse has laid upon the minds and hearts of all? How has this pale-faced, tubercular girl mounted so swiftly to the altars of the Church amid the plaudits of the world? She did not shed her blood for the faith like Agnes or Caecilia. She inaugurated no reform like her homonym of Avila. She was no councillor of Popes and Kings like Catherine of Siena. She founded no new congregation like Clare or Ursula or Colette. Her life presents no single incident invested with pomp or circumstance or romance as the world understands romance. Yet she has already acquired a stronger hold upon the imagination and the sympathy of men than any of these. She has soared into the Church's firmament with the swift, sure flight of the lark rising

from the heather and showering melody as he mounts. Here is a matter for inquiry and thought.

I do not think that the etherialised beauty of her face is even a partial explanation, except perhaps for some follower of Freud. Indeed the photographs seem rather a drawback than a help. The beauty of the King's daughter is from within, and this child of Alençon was a daughter of the King. It is the beauty of her soul which leads all in homage to her feet. It is the amazing sweetness of her piety, joined with the massive and heroic strength of it, which makes our eyes grow filmy as we read about her and, still more, as we read what she herself has written. Her gentleness is made beautiful by the granite will behind. It is the personality peeping through all she did or said or wrote which makes her a queen of hearts, the fairest spiritual flower which has blossomed in the garden of the Lord for many centuries.

Such is in substance the conclusion at which M. Gaëtan Bernoville arrives in his brochure—itself a piece of literature not unworthy of its subject, the artless literary genius who wrote *L'Histoire d'une Ame*. This brochure is not a biography; it assumes the facts as known, and seeks to interpret them, to analyse as it were the psychology of S. Teresa's sanctity.

Dr. Hurley, on the other hand, has given us a work which is primarily a biography, but which contains also a sympathetic and penetrating study of the Saint's peculiar holiness—the way of spiritual childhood.

Both works are worth reading, and will be welcomed by clients of the Little Flower. Of the two, however, the Irish contribution seems the more satisfactory. It has not the literary finish of M. Bernoville's essay. But it tells us more about the Saint, and brings her nearer to us. The canvas is fuller, more detailed, more impressive. Taken for all in all it lays us under a debt of gratitude to the author, who has written an excellent biography of Ste. Thérèse, based not merely on her own autobiography but also on other sources, and carried down to the final triumph of canonisation in Rome last year. P. J. GANNON.

LA VIE ET LES ŒUVRES DE CLAUDE FLEURY (1640-1723). Par l'Abbé François Gaquère, Docteur-ès-Lettres, Professeur à Béthune. Paris : J. de Gigord. 1925. Pp. viii, 516. 20 fr.

HISTORICAL studies in France are inseparably linked with the name of Fleury, and the writer of this full and thoroughly documented survey has done full justice to the *Ecclesiastical History*,

while noting that its author, no Jansenist but at least a semi-Gallican, has on many important issues allowed his adherence to the ecclesiastical policy of Louis XIV to colour his narrative in decided fashion. Perhaps he was especially tempted by his earlier studies in French law, tempered though they were by those severer years of devotion to the Roman jurists. M. Gaquère notes that to Papinian and to Cujas alike, Fleury brought a finely developed power in classical studies, in Greek quite as strong as in Latin, secured at the College of Clermont under Père Gossart. The opening chapter, telling how Fleury, Tourneur, and other sons of very humble working families, or at most of bourgeois standing, were pitted in daily rivalry in the class-room with the highest nobles in France, is an excellent summary of democratic secondary education, free of charge and open to all who entered as day pupils, as it prevailed in the epoch when France had a real nobility.

It would have been far better for the Princes de Conti and the Comte de Vermandois, to whom Fleury became in succession private tutor, had they been subjected, in the later years of the reign of Louis XIV, to the same healthy experience. It was good enough, a generation or more earlier, for the great Condé and for his father before him, as well as for the three hundred nobles with whom Fleury, one of some two thousand of the sons of the French people, was educated in the years after the Fronde.

The main impression conveyed by this doctoral thesis, in measured and impressive form, is that Fleury, for all his ability and success, fell short of real literary power. In many ways, in his early education, his riper studies, his literary associations and friends, his occupations in later years, he is a somewhat pale shadow of Bossuet. In humanistic attainments, in philosophical studies, in his attitude towards his greatest work, there is somewhat of hesitation and of a tendency to change sides. Attached to his Jesuit teachers and friends, he passes in a way tentative and indecisive for years, into the camp of Descartes. The *Treatise of Studies*, briefly analysed by M. Gaquère, indicates this: Fleury was an historian rather than a rigorous thinker. Even in his method of Religious Instruction this tendency emerges: he originated, we may say, the historical method of presenting Christian Doctrine. Educators and students of French social life of the nobler kind, as well as those interested in the history of historians, will find M. Gaquère's careful and balanced chapters to contain much of real interest.

T. C.

Classics

ROMAN EDUCATION FROM CICERO TO QUINTILIAN. By Aubrey Gwynn, S.J., M.A. Oxford: Clarendon Press. London: Milford. 1926. 10s. net. Pp. 260.

THE educational basis of the Renaissance, and hence the educational policy of all modern times in regard of the teaching of literature, refers us back to the exact period covered by Father Gwynn's long-expected volume. The last century before and the first century after the change from Republic to Empire is the narrow basis of Classical Latin in the modern sense of the term, a sense that dates rather from the early nineteenth century than from the fifteenth. These two considerations make a full examination of the range, methods, and aims of Roman education, within that two hundred years, a very practical problem for the educator to-day. In French and in German an ample measure of writing has been done on this great period; for all that Father Gwynn has to say against the energetic if uncharted work of the modern *Quellenforscher* (p. 233) cannot be taken as affecting more than at most two or three among the numerous expositors named in his list of authorities. In English there is little to adduce, save the somewhat arid and narrow manual of A. S. Wilkins, over twenty years old in its latest form.

The appearance of Father Gwynn's volume is therefore to be specially welcomed—all the more specially because it deals with the larger, more intellectual, more public aspects of Roman education at its full development: the more technical issues which flourished in the later schools of the Empire are reserved for a second volume. The total effect is to deepen the impression of the extent to which higher education in the Empire depended on Greek culture, at all stages from the earlier *puerilis institutio* to the fuller expansion of *politior humanitas*. This dependence is more strongly marked in Cicero than in Quintilian: the former absorbed the dominant yet alien culture in larger draughts than did the latter: the public man had more need of it than the professional instructor. It was therefore with a sure sense of what was most needed, that the schools of the Renaissance turned slowly but definitely, as Muretus noted about 1550, from the mere technique and literary criticism of Quintilian to the finer treatises of Cicero himself. Cicero provided them with the real stuff and substance of education: Quintilian with guidance in its class-room technique.

The same contrast is worked out most successfully by Father Gwynn when over a large area of this book, stamped with a certain

clear calmness of style and a firm control of mere erudition, he sets the two great figures of the epoch against their appropriate backgrounds, political, social, cultural. The free winds and the tempests of public life are the environment of Cicero's orator: the orator of Quintilian is more purely professional and special, nay even tends to be a drawingroom lecturer. The great political figure outlines a finer and nobler education than does the Imperial professor, who rather spoiled, by an exorbitant mass of detailed procedure, a treatise to which he hoped to give ampler measure.

The teacher of history, no less than the teacher of literature, will derive considerable guidance from the comparison of the views of Cicero and Quintilian on the place of that branch in a liberal education. For a full view of what that education means, the available Greek sources are yet more necessary. The Romans failed utterly to give scientific studies their due prominence in the range of the liberal arts and in life itself, a defect which explains in a large measure the prolonged survival of the Hellenised Empire as compared with any form of its fellow in the West. On this and on other issues Father Gwynn does not directly pronounce, as he limits himself perhaps too strictly to the exposition and criticism of the doctrines of the great age itself. This does not exclude a highly valuable elucidation, in various sections of his well-ordered text, of the different terms, native or borrowed, which are used, sometimes in changing senses, by Cicero, Quintilian, and the men of their time. Popular education is dealt with, though briefly: it does not come into its own till the Christian schools are established.

The result of some ten years of steady effort in Ireland and elsewhere, this survey will be seen by any competent student to be a permanent contribution of very high value to the history of educational ideals and doctrines, and to have definite applications in the shaping of educational policies and aims to-day. T. C.

COLLECTANEA ALEXANDRINA. Edidit J. U. Powell. Oxford: Clarendon Press. London: Milford. 1925. 28s. net.

MR. J. U. POWELL published in 1921, in collaboration with Mr. E. A. Barber, a valuable account, from various hands, of recent discoveries in Greek literature both from Egypt and elsewhere, entitled "New Chapters in the History of Greek Literature." In the introduction to that book he announced that a revised text of a large number of the fragments dealt with was being prepared. This he now gives us, but the present book is much more than a collection of new fragments. It is a *corpus* of what remains of

Hellenistic epic, elegaic, lyrical, and " meliambic " poetry, leaving out of account the easily available authors whose works have been preserved in quantity, such as Apollonius, Callimachus, and Herondas. It thus contains many fragments, such as those of Hermesianax and Alexander Aetolus, which up to this were to be found most conveniently in the anthology or in authors such as Athenaeus, and side by side with them lyric fragments such as the Delphic hymn of Limenius, the Hymn of the Kuretes, the " Maiden's Lament," and many others, for which the student had to search scattered volumes of inscriptions, papyrus-collections or works such as Wilamowitz's *Griechische Verskunst*. The only book which can at all compare with this for convenience is Diehl's new *Anthologia Lyrica;* but this of course covers different ground, and while we may turn to it for the *Persae* of Timotheus we must seek in Mr. Powell's book for such tit-bits as the *Carmen Marisaeum* and the Song of the Nile Boatmen.

The title " Alexandrian Poetry " has been used in deference to what has always been an established practice since Susemihl's *Alexandrinische Litteratur*, because " Hellenistic " Poetry would convey a suggestion of the Koinê, in which very little poetry indeed is extant. The only author of whose work large remains exist and who is represented in this volume, is Apollonius, several small fragments of whose *Ktiseis* are included. One is almost inclined to regret the impossibility of seeing some of the new Callimachus included also, but fortunately the new fragments of this poet are too numerous. An additional value is given to this book by the printing, with the Delphic Paeans, of the well-known Greek musical notation with T. Reinach's transcription into modern signs. The texts are edited in Latin, and Mr. Powell evidently shares the inclination recently expressed by another Oxford scholar for relieving his feelings in that language in good old style, as we find at the foot of the *Carmen Marisaeum* the following terse note: " De interpretatione delirat Peters pp. 74-75."

It would of course be impossible within the limits of a short review and without further study than the reviewer can pretend to have made, to discuss the many complicated textual and metrical questions which the Editor had to settle. On these new lyric fragments in particular much metrical work has been done; a few of them, such as the Nile boat-song and the fragment " To the Rhodian Winds," are interesting as marking the beginning of the change from ancient to modern accented verse.

Mr. Powell has produced a work of fine scholarship such as is becoming rarer in our days; and his book will undoubtedly serve generations of students as an indispensable aid. The only change

likely to be made is such as may be necessitated by further discoveries of new texts; and from this point of view everyone will hope that a new edition will soon be called for. M. T.

Economics

LE BUREAU DE REVERIES. By C. J. Gignoux and F. F. Legueu. Paris: Grasset. 1925. 9 fr.

MM. GIGNOUX and Legueu have performed a timely task in retelling at the present moment the tale of John Law and his famous "system." Europe, since the War, has abounded in currency and credit reformers, all of whom claim to be able to make something out of nothing and to solve the problems of embarrassed or insolvent nations by a simple wave of the financial wand. But none of our modern quacks has approached the great John Law, whose name is still a household word in France. Opinions have differed regarding both Law's capacity and his probity, but even his defenders admit that his "system" ended in the most tremendous financial collapse on record prior to the post-war German collapse. Bankruptcy, suicide and starvation followed in the train of Law's operations, but it is nevertheless certain that his experiment was productive of great national advantage to France. The price paid for a national benefit was incalculable individual suffering.

It is this conflict between private and public interests that points the parallel between Law's time and our own. Since the conclusion of the War, one European nation after another has indulged in the wildest inflation, and France's turn has now come. Now, as in Law's time, trade and industry are booming while the national budget remains unbalanced and the national currency is steadily depreciating. In each case the middle class, the recipients of fixed incomes, and the small *rentiers* are paying dearly. Their only consolation is the melancholy satisfaction of the invalid who imagines himself an interesting pathological "case." The trouble is that such financial "cases" are accustomed to call in the service of quacks rather than of regular medical practitioners. Law was a master quack, and there are plenty of quacks in France today worthy of maintaining his traditions. A fatuous optimism takes the place of a courageous facing of the fact that a painful operation is imperative, and the patient is drugged into a contented slumber from which he will experience a terrible awakening. France is indulging in dreams just as she did in Law's day, but in the realm of finance dreaming is dangerous. This is the lesson of MM. Gignoux's and Legueu's timely book. G. O'B.

NOTES ON NATIONAL ECONOMY. By Art O'Connor. Dublin : Maire Ni Raghallaigh. 1926. 6d.

DENMARK AND IRELAND. By Frank J. Geary. Dublin : Independent Newspapers. 1926. 6d.

MR. O'CONNOR'S little book on an economic policy for Ireland is interesting because it appears to indicate a change in the Republican attitude towards the Free State. Hitherto the objection to the Treaty has been that it prevented Ireland from working out her own destiny in her own way on account of the imperial connection implied in Dominion *status;* but Mr. O'Connor's principal ground of complaint against the present Government is that they have failed to make use of the very great powers of independent action which the Treaty confers. Indeed he is a little unfair to the Government in neglecting to give them credit for what they have already achieved. Thus, for example, the question of protection for Irish industry is discussed without any reference to the experiments in protection already made. Mr. O'Connor is a convinced protectionist; his policy is to substitute a national for a cosmopolitan economy—the policy of Arthur Griffith. Whether or not one agrees with the author, his book will be welcome as a sign that his party is devoting its attention to a constructive economic programme.

Those who differ from Mr. O'Connor and his fellow protectionists will find much to comfort them in Mr. Geary's account of his visit to Denmark with a party of Irish farmers. Denmark has demonstrated convincingly the fact that an agricultural country can wax fat and prosper under a " cosmopolitan " economic policy. It is at least arguable that the Free State would be better advised to concentrate its attention on building up a great export trade in high-grade farm produce than in attempting to foster industries on uncongenial soil. Possibly the two policies are not altogether mutually exclusive. In any event everyone must be interested in Mr. Geary's book, a perusal of which is guaranteed by Æ, in his excellent foreword, to " make those who read ashamed of the unintellectual policies so often advocated by spokesmen of the farmers and carried on into the Dáil." G. O'B.

SUGAR BEET. The Results of an Inquiry into the Costs of Production, Yields and Returns in 1924. By A. Bridges and R. N. Dicey. London : Stationery Office. 1926. 3s.

THIS monograph embodies the results of an inquiry conducted by the Institute for Research in Agricultural Economics at Oxford into the economics of the English beet crop in 1924. It is a model of

what such an inquiry should be, and will be of value to all students of agricultural economics as an example of costing methods. The general result of the inquiry seems to be that the cultivation of beet can be conducted at a profit only while the subsidy continues. As soon as the subsidy comes to an end British beet will not be able to compete effectively with Continental beet, and, if the crop is grown at all, it will be on account of the indirect advantages that it produces, namely, the residual value of manures and bye-products. That these indirect advantages are substantial is unquestionable, but it is doubtful how far they will succeed in encouraging the farmer to pursue the cultivation of beet in preference to that of more immediately profitable crops. G. O'B.

CZECHOSLOVAKIA. A Survey of Economic Conditions. Edited by Dr. Josef Gruber. New York and London: Macmillan. 1924. $2.

A NUMBER of prominent professors and public and business men have co-operated in bringing out an up-to-date and well-informed account of the economic and social resources and problems of Czechoslovakia, under the general editorship of Dr. Josef Gruber, professor of economics at the Charles University in Prague. The volume which they have produced might serve as a model for a similar work dealing with the Free State. The peculiar difficulties which the Czechoslovak government has had to surmount in the last few troubled years are explained, and the future economic policy of the country is forecasted. The general impression gained from reading the book is that Czechoslovakia has been lucky in its statesmen; its currency was at no time badly inflated, its budgets have all approximately if not completely balanced, and it has emerged from the war with far fewer scars than most of its neighbours.

Several interesting social experiments are mentioned, but unfortunately none of them is fully discussed. During the war a system of family wages was instituted, but there is no account given of how it worked or why it was discontinued. A very important experiment in industrial co-partnership was inaugurated in 1920, when laws were passed providing for employees' councils in mines and factories. The main purpose of these councils is to bring the workmen in touch with the employer, and they are authorised to submit plans for better or more economical or more practical management. The employer is bound to consult with the council about plans so submitted, and also to give the council an account of the financial condition and prospects of the firm. Conflicts

between the management and the council are decided by a special committee presided over by the district judge. No account is given of the practical working of this well-directed experiment. Other chapters of the book which will prove of special interest to Irish readers are those dealing with land settlement, agricultural co-operation, and the development of water power. G. O'B.

Education

CONSIDER THE CHILD. For Students in Training. By Mary Eaton. London: Longmans. 1925. Pp. 256. 4s. 6d. net.

THE keynote of this novel manual for future teachers of young children is, as the author more than once states in her opening pages, the mental make-up of the child. This is surveyed in a dozen chapters from what must be called a multitude of angles. The arrangement of the chapters scarcely provides an insight into the sequence and grouping of this vast number of viewpoints: and both the contents and the index fail to furnish an adequate plan for this maze of problems and suggestions. Yet at every page, even in every paragraph, there is ample tendering of valuable matter. It makes one regret all the more that it is not fully accompanied by constructive ordering on some clear-cut principles.

Valuable beyond all question, this informal book on method will be found by all teachers, past, present, future, perfect and imperfect. Its aim is to make the teacher reflect, work out a personal policy by definite ideas, judge a situation personally. If the teacher is told to consider the child it is with a view to making the teacher live a fully intellectual life in a professional capacity. Hence the book abounds in problems, stated sometimes in a brief yet suggestive way, sometimes with elaborate materials for the exercise of craftsmanship in working towards a solution. Towards *a* solution, for as a rule these exercises for the teacher allow of variant, even of diverse solutions. There are many routes (not always quite in sight of each other) for good teaching, without conflict with any sound universal rule. Hundreds of statements in the book imply or state that there is here no room for the modern educational heresy that discipline, training, moral formation, intellectual advance, can be secured through illimitable freedom for the child; no room for the kindred error that the real teacher must evacuate the word teacher of all its content and force, to become a mere observer, never intervening with guidance, leadership, stimulus, repression. It is a book always constructive, helpful, kindly, and even unobtrusive in expression.

A few suggestions of a general character may be made, con-

sequent on the high estimate of the aim and efficacy of the volume as a whole. The table of contents should, owing to the whole form of the work here suggested and planned, be exhaustive and systematic. Short, numbered paragraphs, with brief headings, are needed throughout. The range of extracts for the various problems proposed, as visible in the list on page 253, is far too limited and insular. A much greater measure of matter less distinctively English is needed : it can be got in abundance from the European and Catholic literature of all ages since the dawn of mediæval times. Of the tapping of such deep wells of moral inspiration and artistic perfection there is very little evidence given. Where, for instance, is the description by Saint Augustine of his own childhood and youth at school? It is not compensated for by " Little Men," or even by " Little Lord Fauntleroy," two that are rather typical of all these extracts.

With a fuller use of such truer sources, and with a clearer statement of its constructive plan, this inspiring guide for real teachers unto justice would have its high worth increased to excellence.

T. C.

AN OUTLINE OF ENGLISH EDUCATION, 1760-1902. By John William Adamson, Emeritus Professor, University of London. Reprinted from *The Cambridge History of English Literature*. Cambridge : University Press. 1925. Pp. 74. 3s. 0d. net.

THIS reprint of a well-organised chapter in the History of Education will be found to be far more serviceable in Training Courses in England than most of what passes current as coming under that title. True, the actual practice of schools is subordinated to a survey of theories, ideals, agitations, and administrative changes or machinery ; but in this brochure it is found expressed with considerable ease if with much of transient allusion, in a brief space. The earlier half of the text has much that will also be of interest in connection with English influences on education in Ireland.

The role of the Edgeworth family is well set out, though it does not extend to Maria Edgeworth's persistent campaign in favour of " mixed " primary schools in Ireland, under the control of the landlords, a campaign marked by voluminous and very personal correspondence as late as 1849. There is a succinct but wonderfully complete account of Lancaster's proceedings and plans, though their effects in Ireland from 1805 onwards are not noticed by Professor Adamson. These effects, perpetuated through the Kildare Place and the Marlborough Street Training Colleges, were

fuller in Ireland than in England or in the United States: they did less harm here, because the standards of work in the pre-existing popular schools were really high.

To readers of Newman's *Discourses*, delivered in Dublin in 1852, the page (38) devoted to a summary of their policy will be distinctly valuable: even more valuable will be the really adequate account which Professor Adamson contrives to give of the state and the aims of the English Universities and Secondary Schools, on which Newman based the views he sought to realise in Ireland, 1854-1857. Brougham and Sir William Hamilton, philosopher, for the first time receive due credit as reformers in English Education; and it is satisfactory to read (p. 33) that the legend which set up Thomas Arnold as a "Reformer or Re-creator of Public Schools" is deftly but definitely disposed of as a "mere popular tradition," supported by Stanley and Tom Hughes, and by nothing else. T. C.

Fiction

THE BIG HOUSE OF INVER. By E. Œ. Somerville and Martin Ross. London: Heinemann. 1925. 7s. 6s. net.

"An established Firm does not change its style and title when, for any reason, one of its partners may be compelled to leave it.

The partner who shared all things with me has left me, but the Firm has not yet put up the shutters, and I feel I am justified in permitting myself the pleasure of still linking the name of Martin Ross with that of E. Œ. Somerville."

So runs the gracefully written Author's Note to this volume. The reader will observe that the dissolution of partnership has wrought but little change in the quality of the firm's wares. There are the same virtues, the admirable way of telling a story as if it told itself, the keen humour, the exquisite pen pictures of Irish lake and bog and mountain. There is the same fault, a fundamental falseness. Not that I would deny to these Irish ladies a shrewd knowledge of certain traits of character of their countrymen. Some of the details of their canvas are uncannily close to life. It is with the picture as a whole that I quarrel. Furthermore, I will be at some pains to define my quarrel.

It is sometimes rather loosely said that writers of this class give us a picture of Ireland as seen by the "Protestant landed class" or, if one wishes to be more aggressive, the "Protestant Ascendancy." But in itself why should a particular viewpoint be a reproach? As well reproach Patrick McGill for viewing Donegal through the eyes of a peasant boy, or Canon Sheehan for painting

his world as it appears to an Irish priest. No, the fault lies in this, that the very viewpoint itself of the "Protestant Ascendancy" (I keep the phrase for convenience and without prejudice) is too narrow to permit of artistic success. It is true that no writer can know intimately the life of every class he portrays. To take one of the examples we have cited, Canon Sheehan painting the lives of the wealthier classes is at times lamentably inadequate. There are passages in *Luke Delmege* and *Miriam Lucas*, if my memory serves me, that border on the burlesque. But his middle class, his priests, and above all his peasants are drawn with the sure touch of a master. Thus it comes that we get from him a faithful picture, from within as it were, of perhaps ninety per cent. of the people of Ireland, while the errors are confined to the ten per cent. margin of the canvas.

But when the authors of a work like *The Big House of Inver* set to work, the areas of accuracy and error are transposed. Fortified by an inward knowledge of about ten per cent. of the people and an absolute lack of inward knowledge of the rest, they are faced with the problem of giving a faithful, even if partial, impression of Ireland. They are as a result left open to two pitfalls. Either they keep within familiar waters, and ring the changes on the limited Protestant or allied *dramatis personæ* at their disposal, making landlord succeed to agent, magistrate to landlord, garrison to magistrate, and so on, with the mass of Catholic upper and middle class, clergy, officials, artizans of every class, and peasantry (their own word) passing in subdued colours in the background; or else, feeling this to be inadequate, they bravely launch out into the deep and portray the class of which they have no inward knowledge. The former course entails a falseness that is perhaps best suggested by the homely simile of the tail wagging the dog. The latter involves a more detailed falseness that equally puts out of court all possibility of artistic greatness.

The ignorance displayed by these writers is partly an ignorance of the Gaelic culture of the past, of its varying survivals and of the outlook they give, and partly of the political aspirations of the people. But it must be acknowledged in all fairness that many of them get near enough to the soul of the people in these two respects. It is in their utter want of comprehension of the religion of Ireland and of its very real influence on the lives of the bulk of her people that these writers are most completely at fault, and it is this last species of ignorance that makes itself most felt in *The Big House of Inver*.

To begin with, Miss Somerville first falls into one pitfall. We

have in the main a stage filled with principals of the Protestant Ascendancy class (though indeed about the lowest stratum of it), supported by a native Catholic chorus. The story circles round the close ring of Captain Prendeville of the Big House and his children, old John and young John Weldon (the "grabbers" of the Captain's land) of a still lower stratum, in fact not Ascendancy at all, but still Protestant, and the unattractive Sir Harold Burgrave, who with Kit Prendeville and Peggy Weldon provides the familiar triangular contest. In the middle background are figures like the Widow Hynes and Maggie Connor, betrayed by Kit. Then further back are Maggie's brother Jimmy, an avenging angel surrounded by a reek of stale porter, and the usual native supers; "country girls dressed in all colours," "black-jowled, black-hatted fathers," and R.I.C. constables who (with more humour than the author intended) are described as surveying the scene "with a benevolent remoteness suggestive of friendly visitors from Olympus."

But there is one exception among the principals, and here Miss Somerville falls into the second pitfall and mars the finest character in the book. Shibby Pindy is the illegitimate daughter of the old captain, and the mainstay of the family. It is her dream of restoring to it its lands and fortunes and the tragic frustation of that dream which provide the main theme of the story. Her mother's family having been Catholic, and the gallant captain having betaken himself to India shortly before her birth, it was obvious that she would have been brought up a Catholic. Miss Somerville knows her Ireland too well to err here. But I confess that until Shibby took out her rosary on page 110, I was under the impression that the error had been made. Never once, even in situations of some emotional stress, is there the least semblance on her part of any religious sentiment whatever. And yet she is a devout Catholic, one who was amongst the earliest at the half-past eight Mass every Sunday. The fact seems to be that, having once been safely labelled as a Catholic, Shibby simply evolved in her creator's mind on a somewhat similar religious lines to those of, for instance, Francie Fitzpatrick of *The Real Charlotte*, a book to which the publishers compare the present work. Francie is quite wittily described by the authors themselves as having "a healthy negligent belief in what she had been taught" and "it did not enter into her head to utilise religion as a last resource when everything else had turned out a failure."

Whether Francie is a typical Protestant girl or the exception I do not pretend to judge. What I am certain of is that Shibby as a devout Catholic woman is simply unreal. Her final recourse to

religion when—and not before—she had half-consciously let Maggie Connor slip to her doom is unconvincing. The stage device of the church bell ringing is a little over-worn, and at any rate, Shibby having been spared to the Catholic Church, I suggest that religious toleration might have been stretched a trifle further and the Catholic bell, not its Protestant rival, have been allotted this small part in the caste. I think too that it is hardly an over-sensitive Catholic ear that makes one detect a somewhat " grim Geneva " ring about Shibby's final prayer : " I'll tell God no lies ! Let the truth stand before Him. I'll take what's coming to me."

The Widow Hynes is also a Catholic woman, of sorts. Her " and why wouldn't the like o' them plaze theirsels "—she refers to the dishonouring of her own daughter by the captain—is at strange variance with the belief in " an Irish girl's moral principle and purity " expressed in *The Real Charlotte*.

With all this *The Big House of Inver* is a book as near excellence as its fundamental limitations will allow. F. McG.

LES JEUX DE L'AMOUR ET DU VOYAGE. By Roux Servine. Paris : Grasset. 1925. 7 fr. 50.

Two young people, the man a budding poet, the maiden everything that is grace and charm, have one modern feature in common, that they are very quick-witted, independent, and minded to control their own destinies. Their widowed parents plan to bring them together. The father of the maiden, starting for his annual trip to the Riviera, sends her on a visit to the mother of the man, who thereupon flees from the maternal abode and hides—in Paris. And so begins a series of journeys and counter-journeys. Everyone in the book is on the wing.

In one short year we travel over most of France in their company ; for they write to one another incessantly, from hotels, railway stations, even caravans ; lengthily, briefly, wittily, heavily, mockingly, sympathetically, allusively, reproachfully—as occasion and temperament require. If we may find a fault with these delightful epistles, it is that they suggest a resemblance between the author and one of his own characters, who, being an artist, has specialised in poster-art. The author, being a literary artist, as appears from his graceful inventiveness and delicate psychological touch, has introduced a great number of artistic-tourist-guide pages, and sings in turn the praises of every province of France, including even Corsica and distant Algeria !

The Marivaudesque situation indicated at the outset is complete when the poet hero, under his pseudonym, meets and corresponds

with the heroine, who—conceding something to conventions—conceals, for fear of compromising, her real name and address! But the people are all good, and they are nearly all good-natured; so the tangle is happily straightened, and marriage-bells ring out the year. Only the father, and the mother, and the old bachelor family doctor, and the old maid friend, who have pulled the strings to make youth happy, are left a little lonely.

M. R.

TRAVELLING MEN. By W. G. Dowsley. Dublin: Talbot Press. 1925. 5s. net.

THE ingenious idea of introducing George Borrow into this stirring tale as one of its chief characters imparts an additional interest to what in any event would be an entertaining book. The author has chosen for his period the year 1816, and gives us a graphic picture of Irish life in that distracted and unhappy time, when "all the poor boys were scattered and bate." Indeed, the theme of his story is the escape of one of "the boys," aided and abetted by George Borrow, the son of an English militia captain stationed in Ireland. The book is, perhaps, more in the nature of a boy's story (employing the word boy in its usual sense) than a novel for children of a larger growth, but the insight which it affords into the customs of those days, the stories of Lord Norbury and Bianconi, and the general telling of the tale, render *Travelling Men* a volume fitted to appeal to many and different classes of readers.

The author has adopted the idiomatic style which we have come to associate with the Abbey Theatre and with Lady Gregory in particular. Now and again this proves a little wearying to readers more accustomed to English idiom, albeit it is essential to the proper narration of the events from the line Mr. Dowsley has elected to take. The dramatic effect of one or two highly dramatic episodes is somewhat spoilt, or so at least it seems to me, by this Anglo-Irish form. Borrow's recitation of Emmet's speech from the dock, on Prize-giving Day and in the presence of Lord Norbury, is a case in point.

While written from a thoroughly Irish standpoint, the story is nonetheless devoid of any unnecessary bitterness and does not aim at rekindling the expiring fires of racial animosities. Appended is a glossary which contains the meanings of numbers of words with which most, if not indeed all, Irish readers are quite familiar. *Travelling Men*, however, should travel far.

W. D.

GOLDEN SALLY. By " M. E. Francis " and Agnes Blundell. London : Sands. 1925. 6s. net.

CANADIAN emigration agents might not care for this story. It does not foster a desire in the reader to try his luck in the great open spaces, or to seek his fortune in that part of North America which is coloured red on the map. The authors do not make any attack on Canada, but the picture which they draw of life on a farm in that distant land is not attractive; certainly not alluring to those who like their ease.

Sally is a remarkable girl. A child of seventeen, she hastens from school at her brother's request to assist her stricken family in Canada. In a very short space of time she restores her father to active practice of the faith, converts her stepmother and a neighbouring farmer (whom eventually she marries) and causes her youthful half-sisters to become devout Catholics. Indeed, her step-sister is the only person who remains impervious to her missionary zeal.

A slight romance runs through the story; there are the usual misunderstandings which in fiction, as in fact, mar the course of true love; but a happy ending, as has been indicated, terminates the book. W. D.

History

MARTYRS DE LA NOUVELLE-FRANCE. Extrait des *Relations* et *Lettres* des Missionaires Jésuites. Edited by Georges Goyau and Georges Rigault. Paris: " Editions Spes." 1925. 20 fr.

LES ORIGINES RELIGIEUSES DU CANADA. UNE EPOPEE MYSTIQUE. By Georges Goyau. Paris: Bernard Grasset. 1924. 7 fr. 50.

SINCE the practice was first inculcated on his disciples, Fathers Gaspard Barzée and Jean de Beira, by Saint Francis Xavier, it was the custom for the Jesuit Missioners, in whatever quarter of heathendom their apostolic labours lay, to send home to Europe, in addition to their confidential reports to their Superiors, detailed accounts, intended for publication, of their missionary experiences and successes, and descriptions of the places and peoples among which they were garnered. Such was the origin of the celebrated *Relationes*, which, in their own time, did so much to keep alive the fires of missionary enthusiasm in the homelands, and in ours, are eagerly worked over by scholars—even by those of an alien faith—for the golden harvest they yield to the historian, the geographer, the ethnologist.

Among the *Relationes* the best known in English-speaking countries—owing mainly to the appeal of their subject, and the brilliant narratives woven by Parkman, Bancroft, and others from the materials they supplied—are those relating to the Jesuit Missions in New France. Beginning with the *Apologia* for the Acadian Mission (1611-1613), published by Father Biard, S.J., at Lyons, in 1616, resumed by Father Charles Lallemant in a *Letter* printed in *Le Mercure* in 1626, they were continued as an annual publication (with an immense circulation) of the great Parisian publishing house of Cramoisy, from 1633 to 1673. At this latter date, owing to circumstances which mark a crisis in the history of the Society of Jesus itself, their publication ceased, though the dispatch of annual reports to the French Provincial was continued by the Superiors of the Canadian Missions as long as the Missions lasted.

In 1858 the Canadian Government, recognising the enormous historical importance of the *Relations*, financed a new edition in three volumes; while in the last years of the nineteenth century, and the first of the twentieth, yet another edition made its appearance. This is the superb series of seventy-three volumes, edited by Mr. Reuben Gold Thwaites, Secretary of the State Historical Society of Wisconsin, assisted by a committee of experts, and published at Cleveland (1897-1901) under the title: *The Jesuit Relations and Allied Documents. Travels and Explorations of the Jesuit Missionaries in New France*, 1610-1791.

Unfortunately both these modern editions—though one draws attention to them here in the hope that some enlightened Irish Government, or learned Society, stimulated by the example of Canada and America, may one day finance the publication, as *Monumenta* of our national history, of the *Litteræ Annuæ* of the early Jesuit Missioners in Ireland—are, for all practical purposes, as inaccessible to the ordinary reader as the original. It has, therefore, been a happy inspiration which urged the founders of the *Bibliothèque des Missions* to extract from the immense mass of the *Relations* and allied *Mémories*: (a) the documents relating to the eight Martyrs of the Missions who were proclaimed Blessed by the voice of our Holy Father on the Feast of St. Aloysius of the Anno Santo, 1925; and (b) the Letters which record the heroic life and death of Father Sebastien Racle, S.J., the apostle of the Abenaki Indians, who fell, riddled by English bullets, at the foot of the great Cross of his Mission on the 23rd August, 1724. These they have given us as the first volume of their projected series—whose high aim, formulated by M. Goyau, is to lay the foundations and gather the materials for the History of the Missions, conceived

as a scientific *Disciplina*, and thus fitted for the task, which the bigoted neglect of missionary endeavour shown by historians " in the grand manner " has still left it to accomplish : the writing, or re-writing, or supplementing of whole chapters in the story of civilisation itself.

Very precious are the Documents which MM. Goyau and Rigault have given us—" letters of naturalization " in a veritable Commonwealth of the Saints. Guided by the Martyrs themselves, the reader finds himself back in the heart of the " forests primeval " of seventeenth-century Canada, sharing the life and work of Jean de Brébeuf and his lion-hearted company : the toils and dangers and hardships of their missionary journeys through the frozen, wintry wastes; the appalling privations and sufferings of their sojourn in the Indian lodges; the dreadful spectacle of their tortures at the hands of the savage Iroquois. It is Brébeuf, himself, who is his leader " on the long trail " to the Huron country, and in the intimacy of that month-long, terrible journey he learns to know him, not only as he stands revealed to us in the rapt moments of his mystic prayer, or in the supreme illumination of his three hours' agony at the stake, but as comrade knows comrade in the every-day stress of missionary life. What a man he finds in him, as well as a saint and a hero—with his enormous practical ability, his untiring energy, his unalterable sweetness and serenity, his patience, his strength. More fortunate than Anne of Austria, the reader hears from the lips of Isaac Jogues himself, unlocked by obedience, the full story of his captivity among the Iroquois, and the perils and thrills of his romantic escape. He stands in the midst of the little company, gathered for the last time in St. Mary's-on-the-Wye, and sees the beloved Daniel go forth from its threshold to his hero death. He keeps vigil with Paul Ragueneau a little later, and sees him pen, with trembling hands and streaming eyes, the last heart-breaking " dispatches " : the sack of the Missions of St. Joseph, of St. Ignatius, of St. Louis, of St. Jean, the martyrdom of Daniel, of Brébeuf and Lallemant, of Garnier, of Chabanel.

It is such Missions as these that Bancroft, the historian of the United States, had in his mind when he formulated his judgment that the whole strength of the French colonial effort was centred in them. M. Georges Goyau has taken the sentence of Bancroft as the thesis of his very fine book : *Les Origines Religeuses du Canada*—but he has widened out the conception of " Missionary " to include not only the Franciscans, the Jesuits, the Sulpicians, the Secular Clergy (whom, in chapters of vivid beauty and profound poetical appeal, he has shown at their tasks), but the French

people itself, in its hereditary office of herald of Christ. Thinker and *croyant*, he has been able to penetrate beneath the surface of things, and to discover that what lured France across the Atlantic was not the " urge " of military conquest or political expansion, but the Missionary impulse—the desire to see advance the Banners of the King. In pages as luminous and beautiful as the high heroic tale they record, M. Goyau has shown us that victorious advance. Now it is the explorers, Jacques Cartier and Samuel Champlain, who hold aloft the *Vexilla Regis;* anon it is the knightly soldiers, Montmagny and Maisonneuve; anon the country gentlemen of ancient lineage and high courage, the Giffards and Repentignys and La Poteries, with their sturdy bands of colonists, of the best peasant stocks of Le Perche and Normandy; anon, it is the delicate hands of women which bear onwards the standard : nuns drawn from their sheltered convents, great ladies from their life of refined luxury. And always it is France. A canto in the great mystic epic : *Gesta Dei per Francos*—such, in the vision of M. Goyau, is the story of the " Origins " of New France.

HELENA CONCANNON.

THE JESUIT MARTYRS OF NORTH AMERICA. By John J. Wynne, S.J. New York and London : The Universal Knowledge Foundation. 1925. 6s. net.

OFTEN and well as the story has been told of the Jesuit victims of the Iroquois, it had never been presented as a separate, complete narrative until Father Wynne had the happy thought of so fashioning it in a volume whose preface bears the significant date of the Beatification of its heroes. The scholarly editor of the *Catholic Encyclopædia*, the associate of Jones, Devine, and Campbell in the labours and researches preparatory to the postulation of the Martyrs' " cause," cannot have found it easy to detach himself from his expert's viewpoint, and put himself, instead, at that of " the plain man " whose interest in Brébeuf and Jogues, and their comrades, has been stirred, perhaps for the first time, by the announcement of their Beatification, and who wishes to have told him, in a form as concise and attractive as possible, who and what manner of men they were, and something of the times and scenes amid which their heroic story unrolled itself. All these requirements are perfectly met by Father Wynne's admirable book—the merits of which are fittingly set off by the good-looking dress de-

signed for it by its publishers. At its price it is a marvel of value, and should be on the "order-list" of every librarian in this country.

HELENA CONCANNON.

AN INTRODUCTION TO CHURCH HISTORY. By the Rev. Peter Guilday, Ph.D. London and St. Louis: Herder. 1925. 5s. net.

THIS unpretentious but admirably planned and brilliantly written book gives promise of a new era in the study of ecclesiastical history in English-speaking countries. For it shows that a great university in the most progressive of modern states has begun to take a scientific interest in this most attractive subject, and that a professor, fully equipped for his high duties, is forming a school destined, we may well hope, to equal and perhaps to eclipse sister schools of long standing and deserved reputation in Germany, Belgium, and France. No better work for the Church, the pillar and the ground of truth, could well be undertaken.

Dr. Guilday's book is intended primarily for students who will attend a course in ecclesiastical history at the Catholic University of Washington. With this in his pupils' hands the professor will be able to dispense with the introductory lectures, which would otherwise occupy much of the first term. Indeed the student who has mastered these seven short and not over technical chapters will have a good grasp of the matter to be discussed and of the method to be followed. More important still, he will have a love for his subject, "the spiritual side of universal history," as it has been aptly termed, such as the justified enthusiasm of a skilled author alone can inspire.

Beginning with the conviction that the Church is the most significant element in the history of civilised nations, he will follow the epic story of its growth from the modest Cenacle in Jerusalem to the Holy Year of Jubilee just ended, and further on to the moment in which he lives.

The great perils to which the Church, if of human institution, would inevitably have succumbed—Judaism, the persecutions, the barbarian blight, feudal encroachments, the wild sixteenth century revolt, pseudo-philosophic enlightenment and crude scientific theory masquerading as eternal truth—are eloquently and succinctly described by Dr. Guilday. This chapter may be regarded as a tribute to the memory of the revered Belgian historian, Godefroid Kurth, whose monograph on the Church harassed and triumphant attracts

as much by its wide learning and sound judgment as by the surpassing beauty of its language.

Excellent is the chapter on the value of ecclesiastical history. Without it there can be no complete scientific knowledge of the Christian past; for it tells the story of the Church's foundation, of its hierarchic constitution, of its literature, art, development, worship, and discipline. It shows the action of Christian idealism in social, civil, and political life, and its influence on material, intellectual and moral progress. Its apologetic value is obvious in an era when positive theology has won a place of such prominence beside the traditional theology of the schools. The revolting reformers, led by Luther, protested loudly that they were but returning to the original purity of the Christian faith. Assuming that their intentions were genuine, we have to ask ourselves if it were possible in the sixteenth century to decide historically what exactly were the doctrines professed by the early Church. It certainly was not; for historical knowledge of the first three centuries was then exceedingly meagre and unreliable. The picture of the ancient Church painted by the Reformers was blurred, distorted, false, and vulgar; but it was hailed as a masterpiece by a thousand tongues. Great indeed was the consternation when independent Protestant investigators of the Schleiermacher school, contemptuous of dogmatic prejudices and incomparably more competent to arrive at historical truth than their forbears, discovered that the Church for all practical purposes was Catholic since the first Pentecost. The edifice of orthodox Protestantism came tumbling down about its admirers' ears. Educated Protestants have since been seeking a new basis for their creed in pure subjectivism and rationalism. To the question whether bad philosophy will afford a more secure basis for their position than bad history there can be but one answer.

In making this plain, ecclesiastical history will be of help; for, as the Fathers of the Vatican Council in the Constitution "De Fide Catholica" (Chap. 3) point out, the Church herself, examined fairly in the full light of history, is a great and abiding argument against the naturalism of the day. No wonder then that in the New Code of Canon Law ecclesiastical history finds its place as a major subject in the curriculum of studies for the priesthood. Unfortunately, however, the weight of former neglect still lies heavy on the study. If Dr. Guilday's book serves to remedy this defect, its fruits will be considerable; if the results, as we hope, will be altogether more far-reaching, the author will have richly deserved the reward. J. R.

Liturgy

CALENDARIUM LITURGICUM FESTORUM DEI ET DEI MATRIS MARIAE. Collectum et Memoriis Historicis illustratum a Frederico G. Holweck, D.D. Philadelphia: Dolphin Press. Pp. x-478. 1925. $7.50.

MARTYROLOGE ROMAIN. Traduction Française faite sur l'edition de 1922, dite "prima post typicam," avec introduction et notes par Dom J. Baudot, O.S.B. Paris: A. Tralin. Pp. xx-524. 1925. 30 fr.

PROBABLY none but scholars who have specially interested themselves in Catholic heortology will be in a position to appreciate duly either the usefulness of Mgr. Holweck's monograph or the great labour which must have been spent upon its compilation. It may be described as in some sense a second edition of his *Fasti Mariani*, a much smaller volume, written like the present book in Latin, and printed by Herder, at Freiburg im Breisgau, thirty-two years ago. But, as anyone will see who takes the pains to compare the two, the revision now before us not only corrects, condensing sometimes, but more often amplifying the data of the earlier treatise; but it also opens out an entirely new field of research. The *Fasti Mariani* concerned itself only with the feasts of our Blessed Lady, whether of general or local observance; the present *Calendarium* registers in addition all the celebrations by which Our Saviour is or has been honoured in any aspect of His mortal life or His eucharistic presence.

Clearly this is a very arduous programme. When we consider the whole Christian world, the number of famous shrines of the Blessed Virgin, of her reputed apparitions, of real or alleged manifestations of her wonder-working power, is enormously great, and for a considerable proportion of these, by the concession of Roman authority or in virtue of a supposed immemorial custom, local celebrations are observed which in some cases have spread from diocese to diocese. What Mgr. Holweck supplies is no bare catalogue of her different feasts, but taking them in the order in which they occur in the ecclesiastical year, he endeavours to provide an historical account of the origin of each, adding useful references to sources, and in particular appealing, where possible, to the *Ordo recitandi* of the diocese concerned, for details of their liturgical character

No list of this kind could ever be exhaustive, however unwearied the pains spent upon it, but Mgr. Holweck, by diligent reading, indefatigable correspondence, visits to Europe, and a prolonged in-

spection of the archives of the Congregation of Rites, has accomplished marvels. In any case, such work cannot hope to be final, for the list continually swells. It was not, to take one example, until after the *Fasti Mariani* had been published that Leo XIII, in 1894, authorised for all churches of the Lazarists the celebration of a feast on Nov. 27 to commemorate that apparition of Our Lady in 1830, to which we owe the "miraculous medal." Similarly the greater double which is now kept on Feb. 11 in all the western Church in honour of Our Lady of Lourdes was in 1892 limited to the diocese of Tarbes alone.

With regard to the liturgical celebrations of past ages, Mgr. Holweck would, we fancy, be able to add still further to his collections by looking through the *España Sagrada* of Florez or the *Viage literario* of Villanueva, neither of which immense collections are mentioned in his bibliography, but the labour entailed would be considerable. As a trivial contribution to a future edition we may note that the practice of keeping Our Lady's feast on Aug. 16th (instead of the 15th) even in the West, is attested not only in the Felire of Œngus, as the author notes, but still earlier in the calendar of St. Willibrord; also that the "Invention" of the Cross was celebrated at Aquileja during the eighth century in April (see Morin in *Revue Bénédictine* Vol. xix and Vol. xxx); also that a commemoration of the beginning of Our Lord's preaching (*initium prædicationis*) is mentioned not only in the Felire on May 1, but in certain manuscripts of the Hieronymianum, and that the Felire further assigns a feast of the Blessed Virgin—when according to the gloss, "she sang the Magnificat" (? the Visitation)—to April 1.

With Mgr. Holweck the tracking down of these innumerable celebrations devoted to Our Lady's honour has evidently been a labour of love. He seems rather to regret the suppression of any one of them, as, for example, that formerly kept in Rome on July 9 in memory of the prodigy which happened in 1796, when not less than twenty-six pictures of the Madonna were seen by crowds of people on that day and for some days afterwards to open and close their eyes. The prodigy began at Ancona, and at Ancona apparently the occasion is still celebrated as a double of the second class. In his preface the author says very truly that "in Southern Italy and Sicily almost every town keeps some liturgical feast in honour of a miraculous statue of the Madonna. In France, Spain, and Portugal, the number is not so great, while in the countries where English and German are spoken we are much more sparing in the liturgical cultus we pay to the Mother of God." Perhaps this is not altogether to be regretted. In 1871 an appa-

rition of Our Lady is said to have been witnessed by five children, the eldest of whom was 12, at Pontmain, in the diocese of Laval. In 1879 Our Lady was believed to have shown herself on the wall of the church at Knock, Co. Mayo. In both cases the apparition was seen for an hour or two on one occasion only. So far as the evidence goes, the claim of Knock seems to the present writer to be much the better substantiated. Pontmain, however, now celebrates the anniversary as a double of the first class, and it is kept as a greater double throughout the diocese of Laval. Nevertheless, few probably of those who may read these lines will be disposed to regret the fact that in the case of Knock the matter went no further.

The title and publisher's announcement of Dom Baudot's French translation of the 1922 edition of the Roman Martyrology seems to us likely to prove a little misleading to intending purchasers. The " Introduction and Notes " there spoken of are of very slender dimensions. The introduction, though it rightly draws attention to the valuable historical material contained in Dom H. Quentin's masterly work *Les Martyrologes Historiques du Moyen Age*, does little more than summarise some of the preliminary documents in the Latin original not here translated. The notes occupy only 16 pages, printed as a supplement to the text, and, as the translator himself explains, are almost entirely devoted to pointing out the changes made in the new edition from that issued in 1914. The translation has no doubt been carefully made, and reads smoothly and rhythmically. The index of places included in the Latin original has not been retained, but something has been done to facilitate the use of the index of names, especially in the case of those, and they are the majority, which belong to large companies of martyrs grouped together. The text seems to have been carefully printed, but there are a few lapses. For example, in the notice of St. Meinrad on Jan. 21, he is said twice over to have lived at " Einsielden " instead of Einsiedeln. We may remark also that in note 199 the editor, when speaking of St. Fare, does not call attention to the fact that the Editio typica of 1914 duplicated this saint, telling us under Ap. 3 that St. Burgondofara died in England, and under Dec. 7 that St. Phara was honoured at Meaux. The word *natale* is rendered by the translator throughout as *naissance au ciel*, which, though cumbersome, is perhaps convenient to mark the distinction between *natale* and *nativitas*.

H. T.

Music and Poetry

EARLY TUDOR COMPOSERS. By Dr. W. H. Grattan Flood. London: Oxford University Press. 1925. 6s. net.

STUDENTS of Music in general will be grateful to Dr. Grattan Flood for his *Early Tudor Composers.* Students of the so-called Strict Contrapuntal Style will find this book full of interesting information, but to the future historian it will be invaluable. A complete history of the great English Polyphonic School has yet to be written. The English School, which reached its zenith in the Elizabethan composers, was as great as the early Italian School which culminated in Palestrina at the end of the 16th century; indeed, in its hey-day the technique in contrapuntal device was more advanced and more prophetic of the coming Homophonic Style.

In his *Early Tudor Composers* Dr. Flood has given us biographical sketches of thirty-two musicians and composers of the period 1485-1555. Dr. Flood has not only succeeded in correcting serious inaccuracies regarding the activities of some of these men, particularly in the case of William Cornish (circa 1468 to 1523) many of whose compositions were actually attributed to two others; but what is more valuable, he has supplied indisputable biographical details of some first rate composers about whom little or nothing was known.

In a preface, Sir Henry Hadow states: "A generation ago the available amount of Tudor music was confined to a few slender volumes ill-edited and misunderstood. Now the number of compositions published or ready for publication probably exceeds a thousand . . . . . Among the scholars who have materially helped to elucidate this period an honourable place has been won by Dr. Grattan Flood." This praise is well-merited, for this small and excellently printed volume has been compiled as the result of years of patient research, inspired by an ardent love for the task and supported by a scholarship of high order. J. F. L.

LOVE SONGS OF SION. Adapted by Nevile Watts. London: Burns Oates & Washbourne. 1924. 5s.

RELIGIOUS LYRICS OF THE XIV. CENTURY. Edited by Carleton Brown. Oxford: Clarendon Press; London: Milford. 1924. 10s. 6d.

AN ANTHOLOGY OF CATHOLIC POETS. Compiled by Shane Leslie. Burns Oates & Washbourne. 1925. 7s. 6d.

THE LITTLE BROWN COMPANY. An Anthology gathered by Louis Vincent. Dublin: Talbot Press. [1926]. 5s.

OF these four volumes *Love Songs of Sion* is easily the most attract-

ive. It is a collection from the best devotional poetry of pre-reformation England. The spelling, grammar and in some cases even the archaic wording of the poems have been skillfully modernised; but the style has been only very superficially affected by these changes. This can been seen by comparing any of the better known poems from this collection with their original form in *Religious Lyrics of the XIV Century* published by the Clarendon Press. Certainly the average reader, who is no scholar trained in the niceties of Chaucer's English, will be grateful to Mr. Watts both for his textual changes and his freely used liberty to condense the somewhat redundant muse of these early devotional writers.

With the spirit of their verse there would have been no excuse for modernisation, and there cannot have been any temptation to attempt it. For the first thing that strikes one about the book is the peculiar modernity of its sentiment. This is indeed a little uncanny when one tries to visualise in what a different environment from ours and with how strange a mentality on all secular subjects the poets of Richard II's. and Edward IV's. day must have gone about the business of their lives. It would be untrue to say the poetry in this collection is modern. We do not write to-day with the simplicity, the audacity, the fervour, the never-failing awe that pervades these splendidly sincere lyrics, but we should dearly like to. The few poems such as "The Falcon" and "Christ's Complaint for His Sister Man's Soul," with its haunting refrain *Quia Amore langueo*, which stand out on a higher level than the majority of the collection, are too long for quotation; but a less ambitious verse will serve perhaps all the better to show how wonderfully the mind of the medieval Catholic was that of the devout Catholic of to-day. "The Stranger" is by an anonymous writer and comes from the Harleian MSS. It was written before 1400.

> Who art thou that comest, so meek, yet in such splendour?
> Who art thou that comest a child, yet all so wise?
> Who art thou that comest so dreadful yet so tender?
> Who art thou that comest so poor yet so Almighty?
>
> I am a Knight for you to fight;
> I am a Pleader to win you right;
> I am a Master to lesson you;
> I am a King, and a Comrade true!

Mr. Shane Leslie's collection from the Catholic Poets is, on the other hand, distinctly disappointing. Pleasingly produced and well printed on India paper, the outward form is all in its favour, and red-lettering of the Martyr names is a worthy device, catching the eye and favourably predisposing the mind. But the book itself is,

we think, based on no useful principle of selection. It is interesting to know that Dryden and Pope died " in communion with the Church of Rome," but nothing is added to the enjoyment, knowledge or pride of the educated reader, even though he be a Catholic, by the quotation of extracts from " Alexander's Feast " or " The Rape of the Lock." This is the less to be condoned since such a true Catholic poet as Thompson, with all his wealth and variety, is represented by a single ode. Moreover the exclusion of living authors greatly lessens the volume's value. It is difficult to believe that its compilation was a labour of love; it appears to have been done more in the spirit of what it was—an unmanageable and none too profitable a task.

The Little Brown Company will please uncritical followers of St. Francis, of whom (ever since the saint's own lifetime) there have been too many whose praise tended to the extravagant. Much in the book is wholly delightful; a good deal is quite pardonably of poor literary value. But the zeal of the collectors has altogether out-run the nice discrimination which would have limited the book to what was truly part of the great Franciscan literature. There is no excuse for the quotation of ten stanzas of the After-Strain of Francis Thompson's Ode to the Setting Sun save their own inherent loveliness and one veiled allusion to St. Francis. If the delicate verses entitled " Suffering " by Mrs. Parry Eden are to be read of Francis and not of His Master, we can only say it seems to us to be, in a harsh phrase, " taking from God the honour due to Him alone."

M. B.

ULSTER SONGS AND BALLADS. Collected by H. Richard Hayward. London: Duckworth. 1925. 5s. net.

Mr. Hayward is troubled by the thought that " nowadays the " people go to the picture-house for their love story or tale of daring " and adventure, and turn to the newspaper for information about " murders and martyrs, and ladies and gentlemen whose domestic " life is not what it should be," and he has therefore gathered " into the comparative safety of an anthology " the songs and ballads that used to tell the story of Ulster, town and country. A very charming anthology they make.

The songs and ballads vary greatly; some of them are as familiar to us of the Free State as to any denizen of the " Six Counties," others come to us as quite new. There are sentimental songs full of tenderness and political ballads full of bitterness; so the appeal is made to the most divergent tastes. An enumeration of some of the titles—picking them at random—is sufficient to

prove the truth of this latter statement. Thus we have " Dolly's Brae," " The Orange Lily-o," " The Protestant Boys " on the one hand; " Willy Reilly," " The Maid of the Sweet Brown Knowe," and " Kitty of Coleraine " (beloved of Thackeray) on the other. Since there are, however, fifty-five songs and ballads altogether in this volume, it is obvious that no fair nor adequate idea of its contents can be given by the mention of just a few.

The compiler tells us in his prefatory note that he has considered neither origin nor antiquity in making his collection, but has sought " merely to set down songs and ballads which, for generations, have been sung by the people of our Province." (It will be noted that Mr. Hayward does not confine himself to such artificial areas as " Six Counties " with adjustable boundaries). In a large number of cases the reader's enjoyment of the ballad or song is considerably enhanced by a knowledge of the air or " tune," while in quite a number of others he is handicapped by his ignorance in this regard. No doubt Mr. Hayward, himself a songster in every sense, can sing each and all of the ballads contained in his book. I should dearly like to hear him troll " The Ould Man of Killyburn Brae," with its whistling refrain, or " Craighilly Fair " (wherein there lurks not a little mischief of a kind that recalls *The Beggar's Opera*), even as I have heard him do " The Ballynure Ballad " in right merry style.

The book is not, however, all love and hate—that is to say politics. Comedy of a droll and whimsical order has its place, too, as witness " The Ould Leather Breeches," " The Ould Orange Flute," and various " Come-all-ye's." A very old friend in the shape of " The Bard of Armagh " is likewise encountered, and if we are not all familiar with the words of " Lord Waterford," at least we know the air of the " Shan Van Vocht " to which they are sung.

It is to be regretted that Mr. Hayward sought out his fellow-countryman, Mr. St. John Ervine, to provide an " Introduction " to this book. Mr. Ervine is, no doubt, a writer of distinction, and it may be that his words of commendation will make an appeal to the readers in Northern Ireland. At the same time, the venom in which he steeps his pen when writing of those Irish who do not enjoy the good fortune of having been born in Ulster is noticeable in his introductory remarks to the anthology which Mr. Hayward has made " with care and affection," and will give offence to such of his readers as permit themselves to be annoyed by manifestations of the " Portydown " mind. Yet, it must be allowed that

there is something to be said for his contention that a perusal of Mr. Hayward's book will help to dispel the widespread delusion that all is grim and dour in the " Black North," which the author of the " Introduction " strives so hard to perpetuate. W. D.

Philosophy

GOD AND INTELLIGENCE IN MODERN PHILOSOPHY. By Fulton J. Sheen, M.A., Ph.D. Introduction by G. K. Chesterton. London: Longmans. 1925. 15s. net.

It was with good reason that Father Ronald Knox, in his recent lecture in Dublin, recommended this careful study to those of his audience who desired a clear exposition in English of the most important branch of Catholic philosophy. It is not, however, primarily to Catholics that the work is addressed, but to that large section of modern non-Catholic philosophers who have discarded the intelligence as a philosophical instrument. Dr. Sheen is to be congratulated on having attempted and accomplished the task of dealing seriously and patiently with such an attitude. A deeply philosophical mind and a wide acquaintance with contemporary thought have enabled him to produce a volume eminently calculated to act as an antidote to the non-intellectual tendencies of the age.

The nineteenth century deification of reason as the supreme arbiter at whose bar all the mysteries of the universe were to be arraigned—the scientific rationalism which begot Comte, Taine, and the " Higher Critics "—has received its *coup de grâce* in our own days by the complete dethronement of the intellect as a guide to philosophical and religious truth. Truth is now a matter of sentiment, of emotion, " of passionate vision rather than of logic." " Is there any need for us to avoid self-contradiction? " writes Dr. Bradley, " . . . . Abstract consistency is a superstitious idolatry." Contact with reality is confined to instinct and sensibility, in short to the nervous system. Pure mathematics must no longer be allowed to tyrannize over us, for " who knows whether two and two do not make five in some one of the fixed stars? "

The God of this philosophy (for it insists, quite needlessly, on having one) is the subject of Dr. Sheen's study. The first and shorter part of the book is an exposé of various non-intellectual " approaches " to God which the moderns have substituted for the metaphysical arguments of the scholastics. " Religious experience," " Intuition," " Faith," " Das Als-Ob," all the more recent theories, from those of M. Bergson and William James down to the latest creations of Dr. Seth Pringle-Pattison and Professor Alexander of Manchester, are outlined, not in great detail, but as

displaying the note common to all contemporary systems—the anti-intellectual bias.

In Part II. Dr. Sheen replies to the moderns. He does not yield to the temptation to dismiss them, with a superior shrug of the shoulders, as people who have placed themselves outside the pale of logic. He begins by offering an interesting explanation of their attack on the intelligence. It is not really an attack on the *intelligence*, he tells us, but on the *reason*. These, of course, are not really distinct; they are "merely two different modes of operation of the one faculty" (p. 63). But the *intelligence* "does not explain; it does not reason; it grasps. It sees an intelligible object as the eye sees a sensible object." It is not this simple visual power that is decried, but the reasoning faculty which "moves from the known to the unknown," which draws conclusions from premises, and the aggrandisement of which produced in nineteenth century philosophy a self-sufficient "Scientific Intellectualism" to which nothing was unknowable. "The attack is really directed against reason and against the *scientific intellectualism of the last century, and in no way against the scholastic or the traditional doctrine of the intellect*" (p. 65, author's italics).

This is at least an ingenious theory, and an optimistic one. That the moderns have never been able to dispense with intelligence is obvious both from the nature of the case and from the character of their substitutes for it, such as "intuition," "faith," religious experience," etc., all of which imply a specifically human operation. But it is possible to over-estimate the solvent influence of scientific intellectualism on a philosophy whose worship of science is still, after all, so profound as to have made it, in Dr. Sheen's phrase, "the lyric poet of science." The exaltation of reason in the last century was mainly an exaltation of science, and it had precisely the same prejudice against metaphysics as the contemporary "reaction." The chief responsibility for that prejudice in the nineteenth as in the twentieth century must, we think, be borne by Kant, to whom Dr. Sheen pays insufficient attention. We cannot agree that modern anti-intellectualism is directed "in no way against the scholastic or the traditional doctrine."

The latter portion of the book is an able exposition of Thomistic theodicy as realizing all the ideals of contemporary systems. Having first shown the groundlessness of their objections against intelligence, the author has an admirable chapter on "Evolution and the First Principles of the Intelligence," in which he shows that whatever else is subject to evolution, the first principles of the intelligence are not. Being and Non-Being cannot "melt into

Becoming " in the Bergsonian manner. Genetic psychology does not " teach us the origin of the category of causality," in spite of Dr. Beibitz's anxiety that it should. If there be a " law " of evolution, the law itself does not evolve. " The difficulty remains always the same," writes Dr. Sheen, with a touch of despair. " It is a failure to distinguish between the sense and the intellect. Having rejected the God-like faculty of the intelligence . . . . modern thought finds itself incapable of ever getting out of the multiple, the relative, the becoming, the imperfect. Sense knowledge manifests becoming; therefore everything becomes. Such is the argument " (p. 170).

Let modern philosophers lay aside their Divine Imaginings and Sthenic Affections, and they will see that the God of St. Thomas and of reason is not " static " nor " aloof from the universe," nor " a solitary ante-mundane figure, ... the residuum of a primitive and pictorial fashion of thinking." On the contrary, " Can God be said to be aloof from the universe Who is in all things by His presence, His essence, and His power? " " Can He be said to be too far removed from the universe when, without His sustaining power for even a single moment, the universe would lapse back into the nothingness from which it came? "

The author is at his best in this constructive portion of his work. In a book whose chief sphere of utility will be the non-Catholic world, purely technical points call for no comment. Dr. Sheen has not, and could not have, pointed to his own or to any other philosophical system as being that of the Catholic Church, and hence we are not at pains to criticise his Thomism. Suffice it to say that he writes the Louvain idiom with faultless accuracy, and that is a great deal. His book is a notable contribution to the Neo-Scholastic renaissance, and a verification of Mr. Chesterton's words in a recent article on Cardinal Mercier—words which are reflected in his introduction to this book: " Even the passing of his august spirit to its reward cannot stay the renaissance of mediæval reason, we might say, of mediæval rationalism. It is the most invigorating movement of modern Europe. It is like digging up daylight." A salutary operation, surely, and one in which Dr. Sheen wields a highly serviceable spade. P.H.

THE PSYCHOLOGY OF REASONING. By Eugenio Rignano. Translation by Winifred A. Holl. London: Kegan Paul. 1923. 395 pp. 14s. net.

REASONING has been treated from the logical point of view in innumerable books, but the attempts to analyse it psychologically

have been few. Rignano's work, here translated, is an elaborate effort in this direction, and is an important contribution towards the problem. It contains several very instructive chapters, written with admirable clearness and abundance of illustration. The most interesting discussions are those on the general nature of reasoning, on intuition and deduction, on mathematical reasoning, on mathematical logic, and on the different logical types of mind. The concluding chapters on the incoherence of dreams, on coherent and incoherent insanity, and on unconscious reasoning, contain also much interesting matter. The weakest chapters are those dealing with " intentional " reasoning, including " dialectic " and metaphysical reasoning. The author's strong positivistic bias makes any sympathetic appreciation of metaphysical argument impossible, and his description of it is an absurd caricature.

The impression made by the many acute and brilliant discussions throughout the book is obscured by the fact that the account of reasoning is built up on certain theoretical views peculiar to the author. These views are expounded at length in the opening chapters. They concern the " mnemonic origin of affective tendencies " and the nature of attention, as a state of conflict caused by the clash of co-existing affective states. These theories are highly speculative and, though published long since, have not found much favour. One feels that the discussion is carried out too much with these theories in view, and that the method is, therefore, to some extent a priori. This accounts for the exaggerated importance attributed to primary and secondary affectivity in reasonings, and for the tendency to find a similar scheme of mental process in all kinds of reasoning, lower and higher. The part played in our reasonings by imaginal solutions of problems, " series of experiments simply in the mind," is undoubtedly very important; but it is not clear that reasoning always involves this procedure, nor that when present it is the essential or constitutive factor. The results of more recent attempts made to analyse inference by the experimental introspective method show that the psychic pattern of reasoning is much more varied than appears in this work.

J. SHINE.

Religion

L'ETUDE COMPAREE DES RELIGIONS. Par H. Pinard de la Boullaye, S.J. Tome II.: Ses Méthodes. Paris: Beauchesne. 1925. 45 fr.

THE reception accorded by the best qualified critics to the first volume[1] of this work ensures a ready welcome for the second.

[1]Reviewed in STUDIES, March 1923, p. 171.

And perhaps the most appropriate praise that can be given to it is that it equals its predecessor. There is here displayed the same mastery of the subject, the same objectivity and fairness, the same urbanity and judicial calm.

But there is also a very striking difference between the two volumes. In the former Père Pinard de la Boullaye aimed solely at narrating the history of the attempts made in the Western World to study by the comparative method the various religions of mankind. He refrained, of set purpose, from all criticism that was not demanded by his task of exposition. He was, indeed, exclusively occupied with placing before us as fully as possible the data of the problems to be handled later on. In present volume his task is altogether different. It is just to tackle these problems, to examine, that is, the methods employed, their successes and failures, their merits and defects, with a view to correcting the excesses of earlier explorers, against which Andrew Lang protested long ago and many others since. No one will deny that these excesses have decreased a little in recent years. But the improvement is far from being all that could be desired, and this protest was still necessary. Nor does one see how it can fail to have a far-reaching and beneficial effect.

I find it quite impossible, in a short review, to enter into a detailed analysis of a volume of 434 large octavo pages. It must suffice to say that, in minutest detail and with most penetrating criticism, our author has examined the methods and principles of interpretation hitherto in vogue, and has striven to disengage whatever might be accurate and scientific from all that was hasty, illogical, slovenly and erroneous. He has thus endeavoured to envolve a more fruitful method of investigation, one which may be expected to give to the comparative study of religions something of the restraint and accuracy hitherto wanting. No doubt we shall in consequence miss the charming generalisations and ingenious hypotheses which had everything to commend them except truth or probability. But we shall feel surer of our way, and shall have some more confidence in our conclusions.

Still less than the previous volume can this one be called easy reading. Certainly it is not for the armchair critic. But the serious student will find it fascinating, and will admit that it would be hard to treat questions so difficult and complex with greater clearness. Specialists above all will profit by a study of it; for it will enable them to begin their task with some hope of moving forward, instead of marching in a maze along paths that lead them back to where they started. Nor will the profit be confined to

specialists in the comparative study of religion alone. For not in that alone have we been plagued with ready-reckoners and hypotheses-mongers. In biology, anthropology, history, psycology, and many other branches of science, the principles here enunciated apply with equal force.

In conclusion I venture to assert that these two volumes constitute one of the most considerable contributions made to scholarship for many years. They are an achievement to be proud of. They pertain to the somewhat narrow category of books that really matter. P. J. GANNON.

DARKNESS OR LIGHT. An Essay on the Theory of Divine Contemplation. By Henry Browne, S.J., M.A. London and St. Louis: Herder. 1925. 7s. net.

CHAPTER VIII of this remarkable and most interesting volume brought the present reviewer back in spirit to the eighties, when he was a boy in Tullabeg College. Again have I come under the verbal castigation of my old and honoured class-master; but he will, I feel sure, forgive me should I prove to-day more contumacious than when Father Wisthoff ruled the Higher Line. I quite agree that "the science of psychology cannot proceed except by carefully analysing our mental processes, and by keeping our analysis intact"; but I submit that, when we come to consider the concrete act, we must also make a synthesis of the elements given by our analysis. I have endeavoured to do this in the incriminated text taken from my *Psychology and Mystical Experience*.

My aim was to show that the reaction of the will to the impress of the negative idea of God formed part of the very substance of what we call mystical experience. The problem was to account for our awareness of the presence of the negative idea in the mind—an idea, by hypothesis, so subtle as to be beyond the grasp of the intellect. I coined the word *metanoetic* to express this subtlety, and my hypothesis assumed that this metanoetic idea was capable of disturbing the will, and that the intelligence cognising and co-operating with the movement of the will framed the express experience of which the mystic is conscious. I regarded the will, so to speak, as a thermionic valve by which the waves of Supernal Thought are changed to sounds to which the ear of Faith can listen. Other theories seem to me to present greater difficulties, both psychological and theological; but the whole question is far too subtle and too wide to be dismissed in a paragraph. I hope to examine this question at length at some future date.

For the present I cannot agree with Father Browne that my

solution " throws the whole weight upon volitional action." Mystical experience is cognitive as well as affective, but has closer analogies on its affective side to our normal experience. Mystical cognition in obscure contemplation is an " unknowing " rather than a knowing, and hence the movement of the will is both more perceptible and explainable. If mystical thought were " conceptual," it would be otherwise. I fear Father Browne has not quite got away from the " meditation reduced to a point." We are all of us " hampered by the limitations of our method." Quite apart from this little personal polemic I was much interested in the rest of the book, and I think the average reader will share that interest. The style is clear and full of vigour, free from jargon and technicalities, free too from that conventional unction which makes some spiritual works unreadable by the average work-a-day Christian, and full of a robust common sense. It will promote spirituality without fostering illusion. The sketch of conversion in Chapter XII is a little masterpiece in its way; while Chapter XIII, a study of the relations of divine contemplation to the active life, is full of shrewd wisdom and apt criticism.

The earlier chapters treat of the history of mysticism, and deal at some length with the possibility of a merely natural form of mystical experience. Father Browne treats this subject well, but I cannot see quite eye to eye with him. He seems to admit a natural contemplation of a sublime order, outside the supernatural economy of grace, yet calling for adjuvants which are very like actual graces. Much depends in this question as to what precisely we understand by the term " mystical experience." If we mean by it all that group of *conscious* phenomena which are called mystical by Catholic theologians, without including the ground of divine grace, it is quite possible to admit that all this group of *conscious* phenomena might have a *natural* cause. I base this assertion on St. Thomas's teaching (*Quaest. Disp. De Veritate* Q. 10 a 10 ad 1 and *Quodlib.* VIII a 4 in corpore ad finem), and contend we might have the appearance of mystical experience undistinguishable by the recipient from that which had a divine supernatural origin. It is another very subtle question beyond the limits of my space. Chapter III, which deals with this natural contemplation and its history, is extremely interesting, scholarly without the least touch of pedantry. The next chapter on perverted mysticism contains much sound and shrewd advice.

Taken as a whole Father Browne's book will instruct the average reader usefully, will make the expert think out his theories more carefully, and will help and safeguard those who " prefer to feel compunction than to know its definition." JOHN HOWLEY.

THE IMMACULATE CONCEPTION. By Father Hugolinus Storff, O.F.M. San Francisco: St. Francis Press. 1925. $2.00.

THIS is a reply to an article by Rev. P. Lumbreras, O.P., which appeared in *The Homiletic Review*, December, 1923. In that article the following propositions were advanced :—

> The claim of his [St. Thomas's] opposition to the dogma of the Immaculate Conception is the most *superficial* of all claims.
>
> On the contrary, St. Thomas *rather than Scotus* or anybody else settled the principles which *had to lead* and *in fact did* lead to the *definition.*
>
> St. Thomas, therefore, has promoted *directly* the definition given by the Church. He has promoted it indirectly, also, by . . . . . *warning* Catholic Theology to leave *wrong paths* and to take to the *right highway.*
>
> The Dominican school, *supposedly* against the definition, was the *only* one which was sustained by the definition.
>
> The Immaculate Conception, as defined, is a *conclusion* of the Dominican theory of the Incarnation dependent on Adam's sin.

Any reader who has the slightest acquaintance with theology must experience astonishment on reading this citation, unless indeed his experience of theological controversy has rendered him impervious to surprise. Nobody could find fault with the *pietas* which would urge a Dominican to tone down as far as possible the opposition of St. Thomas to a dogma afterwards defined. But to maintain that he actually taught it and promoted the definition—that certainly required courage. Yet courage, though a fine quality and a valuable asset, cannot always command success. Nay, when it degenerates into rashness it courts disaster, and Father Lumbreras seems very disastrously defeated in this volume. But if that were all the interest of it I doubt if it would attract many readers. Most people prefer to let impossible theses evaporate of their own volatility. Fortunately, it is not all the interest of the book.

The *felix culpa* of his adversary has given Father Storff an opportunity of re-examining the question of the Immaculate Conception and developing the views of Scotus and St. Bonaventure. The result is an account of Scotistic teaching which will prove very helpful to theologians. It will serve as an admirable commentary on the Bull *Ineffabilis*. After all it is Scotus, and not St. Thomas, who anticipated the teaching of the Bull. Indeed, on the whole question of the motives and decrees governing the Incarnation and the Redemption, the Scotistic theory seems preferable. Certainly the Immaculate Conception dovetails into it very perfectly, as anyone will see who follows our author's explanations.

The sanctification of Our Lady's soul presents no difficulty. It

was created in grace, as Adam's is generally held to have been. Hence, at no instant of her existence did Our Lady suffer that privation of grace in which lies the essence of original sin. The sanctification of her body presents more difficulty, and has led to speculations on the part of older theologians which are more curious than convincing. They enter into embryological and physiological details in a manner that seems neither necessary nor reverent. Our Lady's unique privilege and position can be explained without them. Father Storff gives these details, though not at any undue length. A criticism of them here would be out of place and serve no purpose.

The St. Francis Press is to be congratulated on the format, cover, paper, printing, and proof-reading. No pains have been spared to make this handsome little volume a joy to book-lovers.

P. J. Gannon.

Miscellaneous

GRAMMAR OF EARLY WELSH. By Josef Baudis, Professor of Comparative Philology and of Celtic in the University of Bratislava. Part I. Phonology. London: Milford. 1924. 15s. net.

The title of this book is somewhat misleading, because the author has dealt extensively with Welsh phonology from its earliest stage down to the most modern dialectal forms. He has collected a vast amount of material, and has incorporated into this volume well nigh all that has ever been written upon the subject. So condensed is the information that even the most hardened of philologists may easily feel appalled by the compressed character of its treatment, and inasmuch as after a few pages words are left untranslated, the foreign student will have a further reason for complaint in the omission of even this source of light to brighten his dreary way through the vicissitudes of Welsh sounds. Nevertheless, as a book of reference for Welsh students, the volume will be invaluable, and one cannot but admire the author's determination to include reference to every instance of the minutest deviation from the regular developments.

In his phonetic representation of the Welsh sounds, he has surely erred in adopting the same symbol for the second or *consonantal* element of the diphthongs *ae, eu, oe, wy* as for the vowel *y*, because this element differs from the vowel as much as consonantal *i* from the vowel *i*. Furthermore, in his table of Welsh consonants he has omitted not only this sound which is so peculiarly Welsh, but also *chw, gw, ngw* which are pure lip-back consonants. They

are not their respective initials followed by, but accompanied by lip modification, like the sound of English *qu*. Thus *chw* has developed from *hw* or *wh* and represents merely a process of intension of the back element of the sound. In his treatment of the lenated forms *wl*, *wn*, *wr*, the author is surely wrong in representing these by l^w, n^w, r^w, because the lip element most certainly precedes the liquids and the nasal. Again, to say that *l* and *r* are always voiceless after *p*, *t*, *c* is to state only half the truth, because, as in every other language, it is only the glide or initial part of the sounds that is voiceless.

There is not always discrimination between dialectal variants in Modern Welsh, and some of the phonetic representations of modern Welsh pronunciations are erroneous. The book exhibits also many instances of misspelling of Welsh words, and one would wish that in a volume of this character the length of vowels, *e.g.* of Latin words, should always be marked, and always uniformly. Here, however, are found *civitas*, *civitātem*, and *cīvitātem*, *unitātem* for *ūnitātem*, *paratus* for *parātus*, &c., &c.

Apart from examples of wrong classification, as *e.g.* of *bum* from *buüm* (p. 7) as an instance of the contraction of two *different* vowels, and of mistaken representation of vowel mutation as that of the later Welsh instead of the primitive Welsh vowel sounds, as e.g. *y* to *ə* in *dyn* to *dynyon* (*dənion*) on p. 56, where in the longer form the first vowel had never in Welsh the same sound as that in the simple word, one has but admiration for the correct, if condensed, presentment of the vast material assembled by the author.

In conclusion, a word of praise is due to the Czechoslovakian printer for the admirable form in which the book has been issued, and of congratulation to the Philological Society for having secured a work so rich in content for their series of publications.

J. LL. J.

KING HENRY THE FIFTH'S POET HISTORICAL. By W. F. P. Stockley. London: Heath Cranton. 1925. 7s. 6d.

IN *King Henry V's Poet Historical* Professor Stockley makes Shakspere's play the basis of a wealth of diverse meditation. Henry V's. personal character, Shakspere's attitude towards Ireland, and toward the Catholic Church all pass under review. The clue to the mystery is that Shakspere was in politics an "Essex" man, in religion something very like a Catholic, if not actually one. Probably during Elizabeth's reign the line was not drawn as clearly as in later times. Henry V was of course a pious Catholic himself, even a fanatic in some matters. His hope had been to wage war

in Jerusalem, but he stayed advancing his unsubstantial claim in France till it was too late.

An interesting question raised by Professor Stockley from the play is that of the soldier's duty in war. What is his position in an unjust war—as indeed was Henry V's war ? But then no one ever admits that he is conducting an unjust war ; why should he ? And with the resources of modern journalism all wars become just ones. These topics are mentioned to show the various matter touched on by Professor Stockley. The reader must be referred to the book itself, which is brought out in admirable fashion, and Professor Stockley can be thoroughly congratulated on the production of so learned and so many-sided a book. A. E. C.

A TOUR IN IRELAND. With general observations on the present state of that kingdom made in the years 1776, 1777 *and* 1778. By Arthur Young Selected and edited by Constantia Maxwell, M.A., Lecturer in Modern History, Trinity College, Dublin. Cambridge : University Press. 1925. 7s. 6d. net.

By the publication of this book, Miss Maxwell has conferred a great boon on students of Irish social history. Young's *Tour*, which appeared in 1780, has been often re-edited ; but all editions are now out of print. Moreover, the complete work contains a great deal of minute information and many tables of statistics, regarding exports, imports, yield per acre of various crops and so forth, which, however valuable for those engaged in the study of economics or of agriculture, have little interest for persons who merely wish to gain general information regarding the conditons of life in Ireland at the period of which the author treats.

The *Tour in Ireland* is a very important work. The author made a fairly long stay in the country. He began by carefully examining records and accounts. Then, going into the rural districts, he noted, with the keen eye of a practical agriculturist of long experience, the peculiarities, good and bad, of the Irish : their methods of farming, the character of the peasantry, the effects of the system of land tenure and so forth.

He has, however, certain defects, against which those who would take him as an authority must be on their guard. Some of these defects, such as his contempt for commerce and industrial pursuits in comparison with agriculture, and his lack of interest in politics, history or antiquities, Miss Maxwell has noted in her preface. Of what appears to us the most serious of all she has said nothing. It was the *improving* landlords, those who interested themselves

in their tenants and in their lands, who invited Young to visit their estates. The agents of the absentees simply, as he himself tells us, ignored the "cards" which he sent them. Thus he saw, as a rule, only the best managed estates.

The result of this was inevitable. The colours of his picture are far too bright. When Young speaks of tall stalwart men and finely-formed women; of active, healthy children running about the doors of their "cabbins," nearly always with a hot potato in their not-over-clean hands; of a wholesome and abundant dietary, consisting of the said potatoes with milk, oatmeal porridge, etc., other travellers have a very different tale to tell. Campbell, whose "Philosophic Tour" took place about the time of Young's last visit to Ireland, speaks of people huddled together in miserable dwellings, ill-fed and undersized. The *Dublin Chronicle* of May, 1778, records "lamentable accounts of the great and general distress of the people." We hear of depopulated tracts of country, 5,000 or 6,000 acres of fertile land, in which no house is to be seen except a herdsman's hut.

Another defect, less important but which must not be forgotten, is due to Young's ignorance of the Irish language, the only tongue with which the peasants in most of these rural districts of Ireland were acquainted. Being unable himself to get into direct communication with the people, he must have relied on interpreters, and it is scarcely likely that he was so fortunate as to find on every occasion skilful and reliable ones.

Still, when all these drawbacks have been considered, it remains that we have the great advantage of hearing in this book the result of the observations of a highly skilled expert on agricultural matters and, for other affairs, the views of a traveller remarkably broad-minded and unprejudiced. Young freely admits and unsparingly condemns the neglectfulness and the tyranny of many of the Irish landlords, and the injustice of many of the land laws. While commenting on the indolence of the average Irish day-labourer, he notes how hard he can toil when cultivating his own little bit of land, and what fatigue he will undergo to make a trifling profit—walking miles to a fair to sell a lamb or a little butter. Or again, he contrasts the Irishman's cheerful sociable disposition with the sullen reserve he has often found in Englishmen of the same class.

In her selection of inclusions and omissions, Miss Maxwell has been in general very judicious. Her volume is smaller than either one of the two of which the original work consists, yet only in a very few instances, perhaps half a dozen, will the general reader or the student of Ireland's social history

miss anything likely to be of particular interest to him, if he turns to it rather than to the complete *Tour*. The omission of Young's views on the project of the Legislative Union with England, contained in the twenty-second section of the second part of his work, is the only one for which we feel really inclined to quarrel with the editor. M. T. H.

Books also received:

ALOYSIUS, FATHER ... The Voice of the Church. A Prayer Manual. (Gill, 5/-).

BELLOC, HILAIRE ... The Cruise of the Nona. (Constable, 15/-).
Mr. Petre. A Novel. (Arrowsmith, 7/6).
Miniatures of French History. (Nelson, 7/6).

BERGIN, OSBORN ... Stories from Keating's History of Ireland. Second edition. (Hodges Figgis, 3/6).

BLAND, C. C. S. ... The Autobiography of Guibert, Abbot of Nogent-sous-Coucy. (Routledge, 7/6).

BLOSIUS, LUDOVICUS ... A Book of Spiritual Instruction. (Burns, O. W., 3/6).
Comfort for the Fainthearted. (Burns, O. W., 3/6).

BURNEY, C. F. ... The Poetry of Our Lord. An Examination of the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ. (Clarendon Press, 15/-).

BURTON, HAROLD ... Life of S. Francis de Sales. Adapted from Abbé Hamon's. *Vie de S. Francois de Sales*. (Burns, O. W., 15/-).

BUTLER, ALBAN ... Lives of the Saints. New edition revised and copiously supplemented by Rev. Herbert Thurston, S.J. Vol. I. January. (Burns, O. W., 7/6).

BUTLER, CUTHBERT ... The Life and Times of Bishop Ullathorne, 1806—1889. Two Vols. (Burns, O. W., 25/-).

CARROLL, JOHN ... The Motherhood of God and other Sermons. (Hodder & Stoughton, 7/6).

CHRISTIAN BROTHER ... The Art of Communing with God. (Gill, 3/6).

COYLE, JOHN B. ... Meditations and Readings, for every day in the year, selected from the Writings of S. Alphonsus. (Talbot Press, 6/-)

DESCOQS, PEDRO ... Elements d'Ontologie. Introductio et Metaphysica de Ente in Communi. (Beauchesne, 60 fr.).

ELLISON, RICHARD ... Adventures in Catholicism. (Burns, O. W., 6/-).

ESCHEVAUNES, CARLOS DE L'Evangile de Jean. (Aubanel Fils Ainé, 12 fr.).

FARGES, ALBERT ... Mystical Phenomena. Compared with their human and diabolical Counterfeits. Translated from the French by S. P. Jacques. (Burns, O. W., 17/6).

FELIX OF JESUS, FR. ... Manual of Prayers to the Holy Ghost. (Browne & Nolan, 1/6).

GODWIN, A. H. ... Teachers' Trails in Canada. (Dent, 6/-).

GONZALEZ Y GARCIA, MGR. Ce que peut un Curé aujourd'hui. (Editions Spes, 4 fr. 50).

GORDON, R. G. ... Personality. (Kegan Paul, 10/6).

HANKIN, HANBURY ... Common Sense and its Cultivation. (Kegan Paul, 7/6).

HARRINGTON, J. C. ... Catholicism, Capitalism or Communism. (St. Paul: E. M. Lohmann Co., $2.50).

HAWTREY, R. G. ... The Economic Problem. (Longmans, 10/6).

HUGON, EDOUARD ... La Fete Spéciale de Jésus-Christ Roi. (Téqui, 1 fr. 50).

JABOULEY, M. A. ... Autour des Idoles. Analyses et Portraits pour l'Apostolat. (Aubanel Fils Ainé, 7 fr.).

JACKSON, SIR THOMAS ... Architecture. (Macmillan, 25/-).

JAQUES, GEORGE H. ... Discourses on the Emotional Sources of Taste. (Dublin: 93 S. C. Road, 2/6).

JEUDWINE, J. W. ... The Foundations of Society and the Land. New revised ed. (Williams & Norgate, 7/6).

KERR, CECIL ... The Life of the Venerable Philip Howard Earl of Arundel. (Longmans, 10/6).

Books also received—*continued.*

KNOWLES, J. A. ... St. Brigid, Patroness of Ireland. (Browne & Nolan, 3/6).

LEJOIE, LOUIS ... Transfigurée par l'Eucharistie et par la lutte. (Téqui, 2 fr.).

LEOPOLD, G. ... Christianity and Theosophy Harmonised. (Manchester : Veritas Press, 6/-).

LOUISMET, DOM S. ... The Burning Bush. Being a Treatise on the Ecstatic Contemplation of the Blessed Trinity. (Burns, O. W., 5/6).
L'Initiation Mystique. Traduit de l'anglais par l'auteur. (Téqui, 7 fr. 50).

MCNAMARA, SYLVESTER ... American Democracy and Catholic Doctrine. (New York : International C.T.S., 35 cents).

MAINAGE, TH. ... Immortalité. Entretiens sur le problème de la survivance. (Téqui, 7 fr.).

MANGAN, JAMES C. ... The Poets and Poetry of Munster, 4th ed. (Dufty, 6/-).

MARTRIN, CHANOINE DE ... Douze Séries de Méditations pour les Heures Saintes. (Aubanel Fils Ainé, 6 fr.).

MOCQUEREAU, ANDRE ... Paléographie Musicale. Les principaux manuscrits de chant grégorien, mozarabe, gallican, publiés en fac-similés phototypiques. No. 119, Oct., 1925. (Desclée, 75 fr. par an.).

MUHLHAUSEN, LUDGWIG Die vier Zweige des Mabinogi. (Halle : Max Niemeyer, M 7).

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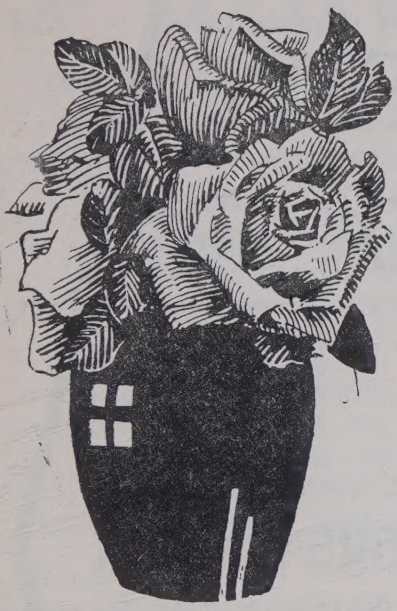

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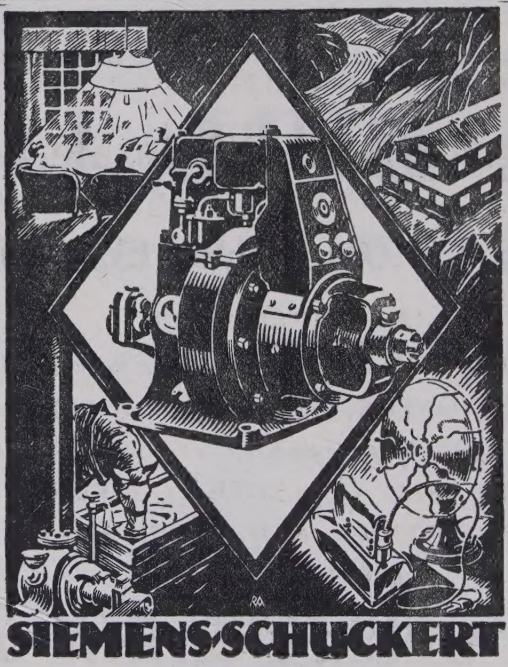

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